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# The Outlook of Missions

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VOLUME XVI

AUGUST, 1924

NUMBER 8



PICTURES TAKEN AT THE FREDERICK MISSIONARY CONFERENCE  
Prof. David S. Hsiung, of Huping Christian College in the upper picture

# THE FOREIGN MISSIONS CONVENTION OF THE UNITED STATES AND CANADA

*To be Held at Washington, D. C., January 28 to February 2, 1925*

**T**HE Foreign Missions Convention to be held under the auspices of the Foreign Mission Boards of Canada and the United States is announced to meet at Washington, D. C., January 28-February 2, 1925.

The primary purpose of the Convention is for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly. It will not deal with questions and problems of administration on the mission field. Its messages will be designed to enlarge the interest and deepen the conviction of the Christian people at the home base as to their foreign mission responsibilities and obligations.

The attendance will be limited to 5,000 delegates representing the Foreign Mission Boards and Societies of Canada and the United States. It is recommended that each delegation include:

- (a) Officers and members of Foreign Mission Boards (both men and women);
- (b) Pastors of churches;
- (c) Laymen and laywomen in equal numbers;
- (d) General church officials;
- (e) Theological and college professors;
- (f) Foreign Missionaries at home on furlough;
- (g) Student Volunteers and other candidates for the foreign mission field.

The Committee on Arrangements is organizing a program which will include as speakers the best qualified men and women to be found in Canada, the United States, Great Britain, and on the Con-

tinent of Europe, as well as those from the foreign mission fields.

Special meetings will be arranged for the representatives of different denominational groups for the purpose of considering the best methods of gathering up the results of the Convention and carrying to the churches and the membership of the different denominations the inspiration of the Convention.

The benefits of this interdenominational Missionary Convention to the churches of Canada and the United States cannot be estimated. Held at this opportune time in the history of the Church, bringing together so many of the leaders of the different denominations of these two countries as well as the leaders of the Christian forces in many other lands, the Foreign Missions Convention at Washington cannot fail to give a mighty impulse to the spiritual life of the churches and inspire them to greater sacrifice for the missionary objective and make possible a notable advance in the foreign missionary movement.

If this inspiring hope is to be realized, it is essential that all who are interested in the progress of Christ's Kingdom give themselves faithfully to prayer on behalf of the Convention arrangements, exercising large faith in God, the source of all power.

Admission to all sessions of the Convention will be by ticket. Tickets will be furnished only to delegates presenting credentials issued by the Secretary of the Foreign Missions Conference and countersigned by the Secretaries of the Mission Boards appointing the delegates.

*(Continued on Page 342)*

## BOARD OF FOREIGN MISSIONS Comparative Receipts for the Month of June

	1923			1924			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern .....	\$2,657.20	\$1,210.89	\$3,868.09	\$3,403.66	\$295.59	\$3,699.25	.....	\$168.84
Ohio .....	523.49	1,634.29	2,157.78	85.60	621.25	706.85	.....	1,450.93
Northwest .....	52.00	.....	52.00	314.04	.....	314.04	.....	\$262.04
Pittsburgh .....	1,275.00	361.44	1,636.44	1,717.50	282.84	2,000.34	.....	363.90
Potomac .....	601.46	50.00	651.46	1,093.55	58.50	1,152.05	.....	500.59
German of East .....	491.41	.....	491.41	315.00	10.00	325.00	.....	166.41
Midwest .....	100.00	5.00	105.00	1,067.53	52.49	1,120.02	.....	1,015.02
W. M. S. G. S. ....	1,779.65	.....	1,779.65	.....	2,340.52	2,340.52	.....	560.87
Miscellaneous .....	.....	55.00	55.00	.....	1,113.00	1,113.00	.....	1,058.00
Annuity Bonds .....	.....	1,000.00	.....	.....	3,500.00	3,500.00	.....	2,500.00
Bequests .....	.....	.....	.....	.....	2,022.38	2,022.38	.....	2,022.38
<b>Totals .....</b>	<b>\$5,700.56</b>	<b>\$6,096.27</b>	<b>\$11,796.83</b>	<b>\$7,996.58</b>	<b>\$10,296.57</b>	<b>\$18,293.45</b>	<b>\$8,282.80</b>	<b>\$1,786.18</b>
				<b>Net Increase.....</b>			<b>\$6,496.62</b>	

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# The Outlook of Missions

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# The Quiet Hour

JULIA HALL BARTHOLOMEW

---

God is my strength and power, and he maketh my way perfect.

—2 Samuel 22.32.

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Thy kingdom come! Thy will be done!  
The watchmen keep their tryst;  
Not one, but all hours, Thou hast won  
The world to Thee, O Christ!

—MARIANNE FARNINGHAM.

The modern Christian church is often abused as though it were a decaying institution; yet, fairly judged, it is found to be an expanding sphere of spiritual life and fruitfulness.

—W. L. WATKINSON.

A prompt and correct decision in all important matters that may come up in your lifetime will follow the habitual exercise of making your own decisions in small matters.

ADMIRAL WILLIAM S. SIMS.

“God never meant us to be separated  
From one another in our work and thought;  
Spirits that share His Spirit He has mated,  
That so His loving purpose may be wrought,  
His gracious will be done  
In earth and heaven, as one.”

There is no sense in always telegraphing to heaven for God to send a cargo of blessing unless we are at the wharf to unload the vessel when it comes.

—F. B. MEYER.

We do not worship and come to church and sing hymns and engage in prayer as a kind of spiritual luxury. They are only means whereby a church can become an embodiment of the life and love of her divine Master, and so commend to the world the Gospel which she embodies.

—LEYTON RICHARDS.

Loud mockers in the roaring street  
Say Christ is crucified again,  
Twice pierced His gospel-bearing feet,  
Twice broken His great heart in vain.  
I hear and to myself I smile,  
For Christ talks with me all the while.

—RICHARD LE GALLIENNE.

“Life affords but few opportunities of doing great services for others, but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be, unnoticed kindness.”

A daily portion is all that a man really wants. We do not need tomorrow's supplies: that day has not yet dawned, and its wants are as yet unborn. When our Father does not give us more, we should be content with His daily allowance.

—CHARLES H. SPURGEON.

Man is again awakening to the fact that not all the earthly goods can satisfy his soul. The light of God is again breaking in upon men, and all the darkness which at present prevails in the heart of man is pierced with the light, the sense of the dawn, and soon it will become plain again, as at one time it was generally plain, that human life is necessarily and intrinsically a life of the spirit.

—ROBERT F. HORTON.

These systems of great planets are as small  
As a faint group of fireflies in Thy sight:  
Our little earth spins like a pigmy ball,  
A tiny point of scintillating light!  
But I am greater than the starry whole,  
Since me Thou gavest an eternal soul!

—HARRY H. KEMP.

“Even in our intercession for others the submitted desire of a human heart can avail in the counsels of the Almighty, and can make a real difference on earth because it has made a difference in heaven.”

It is not always possible for us to know whether God permits or whether He sends trouble and sorrow. But it is possible for us to learn the lesson that comes with every trouble and sorrow, and hence we learn the truth of His judgments and know that He cares for us.

—FLOYD W. TOMKINS.

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## The Prayer

FATHER, we are tempted to put our trust in the things we see. They are so near us, they seem so substantial, and we are blind to the beauty of the spiritual world. Yet teach us the meaning of Thy Word, and do not be weary with us when we are very slow to learn this great lesson. And give us the true riches at last. Amen.

# The Outlook

VOLUME XVI  
NUMBER 8  
AUGUST, 1924

# of Missions

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*OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member*

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## FREDERICK MISSIONARY CONFERENCE

BLESSINGS upon the head of the person who first said, "Let us hold the next annual Missionary Conference at Frederick." There is no place where everything is so nearly ideal for the gathering of the youth of our Church for a week of Christian fellowship, earnest study and helpful recreation. The campus of Hood College is far enough away from the din and dust of the city so as not to disturb the serenity of the delegates. And yet it is not so distant as to prevent the daily commingling of the resident Church folk with the strangers in their midst. From the moment the visitors arrive there is an air of cordiality in every nook of the spacious buildings which helps to create the impression, "this is your home for the time being and all we have is at your disposal." Dr. and Mrs. Joseph H. Apple did not need to voice this sentiment for by every act they gave expression to it. They know how to entertain, and with their faithful helpers, they did afford a real good time to every one attending the Conference.

The Conference this year was composed very largely of young people, the hope of the future Church. They came from many congregations, thus making the attendance really representative. About two hundred regular delegates were present. The chairman was Rev. Scott R. Wagner, D.D., of Hagerstown. In his quiet, modest way he kept the delegates to their daily duties and made them feel his deep interest in their life purposes. So much depends upon the chairman for the smooth conduct of a Conference. The Bible Hour and Class in Religious Education were in charge of Dr. Theo. F. Herman, who always had an eager and attentive audience. Rev.

J. R. T. Hedeman, of Baltimore, was the musical director, who with his rich voice and inspiring solos made a helpful contribution to the devotional periods. Mission Study texts this year were of unusual interest. That on Home Missions related to the perplexing race problem and that on Foreign Missions to that vast missionary field of China. All the leaders brought to their classes a wealth of information drawn not only from books but also from actual contact with the people under discussion. If the same painstaking efforts are put forth all over the nation by all the denominations, as were in evidence in the several study classes at Frederick, many thousands of young Americans will be in a position to deal intelligently with a problem that must be settled, if it ever will be, on the basis of a common humanity and in the spirit of Christian love.

The popular addresses at the evening services were of an unusually high order. On two nights, Dr. Arthur V. Casselman gave his illuminating picture talks on "Christian Solutions of Race Relations" and "Christian Achievements in China." Our work on the Pacific Coast was ably presented by Mr. Joseph S. Wise. The Twenty-fifth Anniversary of our China Mission proved to be one of the high peaks of the Conference Sessions. A special Order for Service was prepared by the Board of Foreign Missions for use at all the Missionary Conferences. Rev. Albert B. Bauman and Dr. Scott R. Wagner had charge of the devotions. A brief history of the China Mission was read by Rev. Albert S. Bromer. An address was delivered by Secretary Bartholomew. The message from the Conference to the China Mission was prepared by Dr. Wagner. All of the

hymns and most of the music were written by members of the China Mission. Saturday evening was devoted to Japan and able addresses were delivered by Dr. Jairus P. Moore and Dr. David B. Schneder, our two veteran missionaries and Miss Mary E. Gerhard, home on furlough at this time. Dr. William E. Lampe was in charge. The Sunday morning service was of a most impressive and inspiring character. Dr. Charles E. Creitz, President of the Board of Foreign Missions, delivered the sermon and the Secretary had charge of the commissioning of the nine new missionaries. A most touching sight was the moment when Prof. David S. Hsiung and Rev. Taisuke Taguchi came forward and took each missionary by the hand extending a most cordial welcome to their native countries. The closing service on Sunday evening proved a veritable climax to the Conference, at which time Dr. George W. Richards gave an account of his recent visit to our mission fields in Japan and China. Dr. Richards was at his best and electrified the large audience with his vivid descriptions of all he had heard and seen of the missionary activities in the lands across the sea. If there were any disbelievers in Foreign Missions in the audience, the simple and convincing presentation of Dr. Richards should

surely have converted them from the error of their views.

One of the most heart-searching and thought-stirring features of the Missionary Conference was the Sunset Service. The usual theme is "Life Service," but it is never the same when in charge of that genius, Rev. Ernest N. Evans. We have heard him at a number of Missionary Conferences, but at no one where his thoughts were so soul-gripping as at Frederick. How could it be otherwise? Brother Evans has special talent for this kind of work. The steps of the new Coblenz Hall gave the setting for these twilight meditations. All of nature was in full accord with the service. In the blue sky above hung the silvery moon and myriads of twinkling stars. All around were huge trees with their heavy foliage and beneath was the velvety green lawn. As one caught a glimpse of the stately mountains in the distance there came the calm and quiet assurance: "As the mountains are round about Jerusalem so the Lord is round about them that fear Him." Thus ends the story of the Frederick Conference. We never like to say good-bye to Hood College for we always have a feeling that we hope to return again.

ALLEN R. BARTHOLOMEW.

## THE NATURALIZATION OF THE JAPANESE NOW RESIDENT IN AMERICA

*By Rev. D. B. Schneder, D.D.*

THAT the Japanese now resident in America be naturalized is most desirable. The fact that all Japanese are debarred from naturalization is the crux of the whole so-called Japanese problem. It is the fundamental discrimination, and as long as this situation continues there will be a rankling of ill-feeling between Japan and America. Moreover, as long as the Japanese now in America have no vote, they will continue to be made the football of unscrupulous politicians and that will continually lead to still further irritation. The thing to do is to naturalize them and allow them in a normal way to become an integral part of the American population.

This will be good, both for Japan and also for America. It will be good for Japan. It will produce a very happy effect not only in Japan but in the whole Orient. It will proclaim to those peoples that race antipathy is after all not fundamental with the Americans. It will take the sting out of the exclusion measure that has been passed. It will go far to strengthen faith after all in the brotherhood which American missionaries preach.

The naturalization of the Japanese will also be good for America. It is not healthy for the American body politic to have within it people who cannot become citizens. They will necessarily be an



alien element that cannot be in full sympathy with American life. It is an abnormal phenomenon which is continually apt to be the source of misunderstanding and trouble.

But it is claimed that the naturalization of the Japanese will increase the menace which they already are. It is admitted that they are intelligent and industrious but just because of this they are all the more a menace. And now on top of all to give them political standing would make the menace alarming. But how a menace? *Why a menace?* Is it because they are keen competitors? Then why not exclude or debar from citizenship, people like the Jews? And if the Jews are tolerated, who engage mostly in trade and business, is there not much more reason for tolerating people who compete in production? Are not millions of consumers benefited by the cheaper raising of enormous quantities of vegetables and fruit? Is it nothing to California that thousands of acres of her waste land have been reclaimed and made fertile by the patient industry of the Japanese?

Or, are the Japanese a menace because, even though naturalized, they would still be loyal to the country of their birth and could be utilized by the Japanese government for military purposes? If there is such a charge, it is utterly false. Naturalized Japanese will be as loyal Americans as immigrants from any other country—more loyal than those from some countries.

Or, again, are they a menace because they are unassimilable? But are they? The case has by no means been proven. The Japanese are scarcely at all different in color from immigrants from Spain, Italy, Greece, or other countries of Southern Europe. In a few generations the difference would be largely obliterated. And it means much that they have a civilization behind them, a civilization not inferior to that of ancient Greece or Rome. To mention them in the same breath with our negro population is entirely off the mark. There is positive proof that they assimilate in the psychological sense. The mental make-up of a Japanese born and reared in America under fairly suitable conditions is thor-

oughly American. Politically in the same way they soon become American. They are accustomed to government. They are law-abiding. They admire the American democratic ideals and readily make them their own. They will make excellent citizens. Moreover, they assimilate religiously. Much has been made of the half a dozen Buddhist temples on the West Coast, but as a matter of fact Japanese Buddhism in America is negligible and has no future, especially if the Japanese are admitted to naturalization. Christian missionary work among the Japanese on the West Coast is going rapidly forward. Statistics show that the majority of Japanese children of school age are in Protestant Sunday Schools, and they do not want to sing Japanese hymns; they want to sing "American." But the last ditch of the opponents is that the Japanese will not assimilate by intermarriage. But is it true? They have never had any chance. On the West Coast they are debarred from intermarriage either by law or by public sentiment. Of the few intermarriages that there have been, some have turned out unfortunately, others very finely. It is probable that granted suitable conditions, intermarriage would take place about as freely and successfully as it does now in the case of Italians, Greeks or Spaniards intermarrying with native Americans.

Between Christian missionary work and a national policy of race discrimination there is an *irreconcilable contradiction*, which the people of Japan are not slow to see. Many thousands of choice American lives and many millions of dollars have been invested in missionary work in Japan, which work will be heavily handicapped until the existing race discrimination, now so bitterly carried out on our West Coast, is removed.

Naturalization would nullify the present anti-Japanese laws in California and other states. But why should they not be? The best thing that can happen both for California and for the Japanese resident there is that Japanese become a normal part of the population. But that cannot be so long as discriminatory laws prevail. Again, the naturalization of the Japanese will eventually lead to the nat-

uralization also of the Chinese and other Orientals. But why not? Why not allow those that are here, if they qualify properly, to become part of our body politic and make their contribution to our unique national life and spirit? They surely have a contribution to make. A slight intermixture of Oriental civilization will enrich America as truly as the civilization of ancient Greece and Rome have done.

The agitators of California, representing by no means all the people of that great state, are deceiving the rest of the country about the Japanese on the West Coast. By exaggeration, by misrepresentation and by specious argument they have given the people of the country at large an impression of the situation that is far from justified by the facts. There is more of a problem about many of our immigrants from Europe than there is about the Japanese on the West Coast. Only the people of the East have not become hysterical about it. It is arrant nonsense to think that 100,000 Japanese in America, with the very small percentage of land they own, are a "menace" and will "overrun the country." It is absurd, and especially the Christian people in America should beware of being swept off their feet by an agitation and propaganda so senseless and so non-Christian.

*(Continued from Second Cover Page)*

Correspondence with regard to attendance on the Convention should be addressed to Dr. Allen R. Bartholomew, Secretary of the Foreign Mission Board, 1505 Race Street, Philadelphia, Pa.

## INHERITANCE

*By Anne Hempstead Branch*

THEY left to me their house and land,  
Who am the next of kin,  
On what was theirs I lay my hand  
And freely I go in.

Before the hearth where they did sit  
I speak my "yes" and "no"—  
I am the master over it,  
That once did come and go.

I would repeat the bitter sting  
Of all my early need—  
Yes, I would own not anything  
But have Them here instead.

I would resign my years of right  
If I could hear Them say,  
"We cannot let you go tonight"  
Or "Come and spend the day."

Now, this estate is all my own,  
As far as eye can see,  
But not a voice breaks the air  
And no one speaks to me.

*—Public Ledger, Philadelphia.*

In this picture Mr. Fang, Principal of Lingdung School, sits at his table writing out a receipt for tuition and board money which is being paid him. The old man at the table is from Hwa-yung and has laid on the table the proceeds of the sale of rice which he has brought across the lake from Hwa-yung. He is paying the tuition and board for his grandson, who stands by his side. The good name of Lingdung has already brought students like his grandson from across the lake.



# Home Missions

CHARLES E. SCHAEFFER, EDITOR

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## RELIGION IN COUNTRY LIFE

By Henry Israel, *Executive Secretary*

**K**ING ARTHUR'S round table would not be a circumstance to the great conference round table under which will go two thousand feet and more at Columbus, Ohio, November 7 to 11 in the greatest co-operative house clearing discussion ever held between representatives of the agricultural communities and the champions of religion in the United States.

The force that will gather at Columbus for this epoch-making conference will be marshaled in great regiments—The National Grange, The Farm Bureau Federation and other farmers' organizations have agreed to send five hundred able representatives of the farmer's community life—most of them dirt farmers themselves. The forces of religion will flank this movement with five hundred rural preachers and lay readers, men who are very close to the soil indeed. To the same conclave will come further hundreds of students from all over the United States—young men and women who are the future leaders in agricultural fields who will join in discussion between the ministers and the people.

When the conference is over there will be pretty clear pronouncements agreed upon by this great assemblage on such questions as:

What kind of religion will meet the farmer's needs?

What qualifications of religious leadership will be required therefor?

What is the religious message of the countryside?

What of a rural church that is equipped for service?

What is the plan and program of a great national co-operative movement in behalf of the country church?

Dr. C. J. Galpin, of the United States Department of Agriculture, says: "It has been estimated that twenty millions of America's thirty millions of land-workers are without resident pastors,

and yet subject to intense sectarian consciousness. This is truly a situation of the most stupendous waste of spiritual power in all America's wasteful history. The springs of religion are being squandered at the very source. The head-water hills of God, whence come the cool waters of religion to the thirsty cities, are suffering fearful neglect if not exploitation."

Indicative of the nation-wide interest that has been taken in such questions as the vital issue of the farmer and religion, there have been scheduled several months in advance such men as the following to speak at our conference: Bishop Francis J. McConnell, Dr. K. L. Butterfield, Dr. C. J. Galpin, L. J. Taber, Master of the National Grange; O. E. Bradfute, President of the Farm Bureau Federation, and Dr. Warren H. Wilson, of New York.

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### NOTES

**C**HILDREN'S DAY was very successfully observed in St. James' Church, Allentown, Pa., June 15, with a special service in the morning in which the congregation and Sunday School joined. A pageant, prepared by Miss Blanche Lotte, Young People's Secretary of St. James', was rendered by 100 children. Elaborate yet chaste decorations were everywhere in evidence. A congregation that filled the auditorium joined in rendering the service, which was the best of its kind ever rendered in St. James'. June 22 was made the occasion of receiving in a public service members of the Junior Congregation who had been confirmed on Easter. Miss Lotte presented the members at the altar, Miss Martha Heinly welcomed them, and the pastor, Rev. Joseph S. Peters, received them. The pastor then preached a sermon on "Hold Fast."

On June 4, at a meeting of the Consistory of St. Peter's Church, Lancaster, Pa., Rev. Robert J. Pilgram presented his resignation as pastor, to take effect July 15, in order that he may accept the position of secretary of Franklin and Marshall College, to which he has recently been elected. The resignation was accepted with expressions of deep regret. Rev. Mr. Pilgram has been pastor of this congregation since August 1, 1917, in which time it has grown from a membership of 69 to 194, with an increase in annual disbursements from \$770 to \$4,871. The congregation, which conducts services in Santee Hall, the chapel of the Theological Seminary, has had plans prepared for a new Church, to cost about \$65,000, and to be erected upon the lot it owns at the corner of College and Buchanan Avenues. A substantial sum has been subscribed and largely paid toward this building, which it is hoped to have erected within a year. The present enrollment of the Church School is 155, with an average attendance during May of 105, or 69 per cent. During the pastorate, \$9,955 was received for benevolence, \$14,955 for current expense, and \$11,790 for the Church Building Fund. St. Peter's has been especially interested in religious education, and has given particular attention to its Church School and D. V. B. S. The latter began its fourth annual sessions July 7, under the superintendency of Professor Paul M. Limbert, who has the chair of religious education in the college faculty.

\* \* \*

June 22nd, Christ Mission, McAdoo, Pa., celebrated the 25th anniversary of the ordination and induction into the Christian ministry of their pastor, Rev. C. E. Correll, D.D. It was an all-day service, and luncheon and dinner were served in the social rooms. Rev. C. B. Schneder, D.D., pastor of St. John's Church, Shamokin, and Vice-President of the Board of Home Missions, and Rev. James M. Mullan, of Philadelphia, Superintendent of the Department of the East, were present and preached the sermons.

\* \* \*

The Children's Day Services at Trinity Church, Detroit, Rev. F. W. Bald, pastor, were a kind of Commencement Day exercises. The Cradle Roll, Beginners' and Primary Departments, numbering 260, rendered a very interesting program at the morning service. Promotion cards and certificates were awarded and members of the classes passing into the Junior Department who had memorized the hymn, "Fairest Lord Jesus," the Beatitudes, and the 23rd Psalm were presented with Bibles. The remaining departments, beginning with the Juniors, numbering 350, rendered a program in the evening, including a pageant entitled "America Forgets," and passing through the promotion gate, class by class, received their certificates. The punctuality and regularity of attendance for the year has been exceptionally good. The Rev. G. H. Gebhardt made an interesting address to the children. The Church was filled at both services.

\* \* \*

Rev. Paul I. Kuntz, pastor of Bethany Mission, Butler, Pa., has been granted two months' leave of absence, which he is spending in Europe, visiting France, Switzerland, Italy, Germany, Holland and England.

#### COLORED WORK

WHILE the Board of Home Missions, by the action of General Synod, is no longer conducting work among the colored people, the Reformed Church in the United States is still interested in these people, and General Synod recommended this work "for loyal support to churches, individuals and communities." For the information of those who may be particularly interested in this work, we herewith give extracts from a pamphlet issued by Mrs. H. M. Wolfe, regarding the work done by the Bowling Green Academy, in Bowling Green, Kentucky:

"The Bowling Green Academy stands out alone in varied experiences of school life. There are schools better equipped and of a greater reputation, but I dare say there is not one in these days of progress where the students work under such

trying circumstances to get an education.

"Boys and girls come to us from Texas, Alabama, Tennessee and Kentucky. They enter in all grades and usually remain until they have finished the Normal Course.

"They usually come from large families and of poor circumstances, but there is in them that determination that is not often found in students of many other schools.

"They come very often with not enough over to pay transportation of their trunks.

"There were twenty-two girls in the dormitory last year, all of whom worked out in the white families of our city for their board and one and two dollars per week and go to school. There was one crippled girl and one very delicate girl that boarded themselves.

"Our school is located in the second block of State Street. The girls rise at 5.30 A. M., walk to the thirteenth, fourteenth or fifteenth block, make the fires, get the breakfast, clean the dishes and other work and get back to the dormitory at 8.45 and get themselves ready by 9 o'clock for school.

"This same process at 3.30 and return to the dormitory at 8 o'clock in the evening, one hour and a half of study and then to bed. We have had girls here who have worked in this manner for eight, nine and ten years, graduated from our Normal Course and are making good teachers in different communities. We have a large number of young men who are doing likewise. They constitute the working force in the hotels of our city. They use great economy; boys and girls do their laundry work at night, drying their clothes by their fires in their rooms.

"In view of all these disadvantages, they are earnest, cheerful and industrious. They attend church on Sunday evenings, for they work all day Saturday and Sunday for the whites and at roll call on Monday morning they answer "church" and are graded likewise. Bowling Green is the educational center of Kentucky. Several good schools are here which bring students from all over the South; hence it makes table waiting and cooking quite plentiful.

"The white students are not always respectful to our colored girls who work where they chance to board, hence we often have to go to escort them home because of imposition and thus protect their morals. I've often wished we had an auto pallbearers' conveyance so that we could gather up these girls at night and carry them to their work in stormy weather and thereby protect them physically and morally, for they are not always comfortably clad.

"The Academy students are always in demand; the white friends say they are neat, honest and reliable, so we have more calls than we are able to supply.

"We have some young ministers here taking the English theological course along with their literary work. Some have families. These ministers work at the hotels as dish washers, waiters, bell hops and shine shoes. Some of them have rural churches. They get some one to work in their places so they can go to their churches on the Sabbath, and very often the collections are not sufficient to pay their carfare. Their wives do laundry work to pay the rent and help feed the children, and if any of the children are large enough, they must work also. Very often the father and children come to school together.

"If it were not for the donation of clothing received in the mission barrels, they would suffer greatly for comfort. Sometimes illness gets among us and so often they are not able to buy medicine or pay the doctor, so the teachers must step in and take charge of these expenses, and we mission teachers are so underpaid till it strikes us very forcibly.

"The Bible is taught in all the grades, also the Catechism, and eleven boys and girls won Scofield Bibles last year for examination in Catechism, making one hundred.

"We have a girl here now twenty-eight years old and in the second grade. She is just learning to count money. She said when she purchased her ticket to come to us that she handed her pocket-book to the agent, who took out the fare.

"If those who give to mission work could only see what we experience in the field they would double their efforts to

relieve the situation and make the workers more comfortable. There is not a hospital here that will admit colored, hence many children die for the need of medical treatment. Women and men have died for the need of an operation. They must go more than seventy miles to reach a hospital. No money; hence death.

"There is no orphans' home for colored, and there are so many Negro orphans. They are the children of the street and alley. Our school is considered rather as a "rescue home," where they can get help. We always respond if we can. The mission schools are indeed a very important factor in shap-

ing a worthy Christian citizenship among our people, especially where the mother and father must work from early morning until night and the training of the children is not often considered. How necessary then is it for these schools to be supported, and the salaries of the workers enlarged that we may work without a financial burden. The city school and rural schools offer \$85.00, and the difference between this offer and the \$33.00 paid a mission teacher is very, very enticing, but as one of our workers replied: 'Give me my opportunity for Christian training of boys and girls for the Master's vineyard, and all else "will be added unto me."' "

#### WORK AT STATE COLLEGE, PENNA.

**F**AITH Reformed Church, State College, Pa., was enrolled by the Board of Home Missions in August, 1909, and shortly after that it was discovered that it owed a certain responsibility to the great number of students enrolled in the State institution. There are more of our Reformed Church boys enrolled at State College than in any other institution of learning in the United States. In order to carry out our denominational responsibility, the Board of Home Missions assisted the local congregation first of all to acquire a church building intended to serve it for a few years, and in 1915 again assisted the congregation in the

purchase of what has now become one of the most valuable sites in the college town. There is a large fraternity house on it. In 1922 again the Board aided this Mission in the erection of a parsonage, and now the congregation is removing the fraternity house from the central part of its future church site to make room for the new and more adequately equipped church building so badly needed at this time. There are 125 affiliated student-members, and over 200 Reformed Church students worshipping with the congregation, overcrowding its present quarters. The fraternity house is being moved to the rear of the lot and will be



NEW SITE  
FOR THE  
REFORMED  
CHURCH  
AT  
STATE COLLEGE  
PA.



PARSONAGE, STATE COLLEGE, PA.

converted into apartments on the second and third floors, reserving the first floor for student work. The pastor of this Mission is Rev. Edwin H. Romig.

JEWISH WORK IN BROOKLYN

ONE of the most difficult fields of work is that among the Jewish people. Rev. George Wulfken, who has charge of the work done by the Board of Home Missions in Brooklyn, N. Y., has many ways of trying to reach these people. The Mission conducts a Sabbath school, a sewing school, meetings for adults, meetings for mothers, a working girls' class and a boys' manual training class. And, in addition to all these activities, there are the open-air meetings, which, according to a recent report from Mr. Wulfken, "are again wonderfully blessed by the Lord, and while we experienced more or less persecution, the audiences were orderly and intensely interested; 141 Jews and 301 Gentiles signified to accept the Lord Jesus Christ as their Saviour. However, God alone knows how many of these have been truly converted." 131 outdoor meetings were held, with a total attendance of 34,275, and 209 indoor meetings, with a total attendance of 6,215, thus in all, during the past year, 340 meetings were conducted, reaching a total number of 40,490 persons, old and young. While no baptisms can be reported, yet many have given evidence of a true belief in Jesus as their Messiah and Saviour. One of the difficult features of this work is the inability to see results, because while many Jews are secret believers in the

Christian faith, they have not the courage to come forward and make public statement of that faith. In the majority of instances it would mean persecution from their own people and being cast out from their families.

The Home Missions Council, which met in January, 1924, at Atlantic City, N. J., mapped out a program for the conversion of the Jews. Realizing more than ever before that the influx of Jews has created a missionary problem of urgent importance, and also noticing an increased antagonistic attitude against the Jews, the Committee, in its program for Jewish work, stated:

"Evidences of the spirit of anti-Semitism here and there in America make it incumbent upon the churches to oppose all propaganda directed against the Jews as un-American and alien to the spirit of Christ. We are, moreover, called upon, actively and sympathetically, to inculcate the spirit of friendliness and good-will and thus redeem the name of Christians among the Jews without prejudice or opposition." The report recommended the regulation of the churches to include in their ministry Jews residing in the church neighborhoods, saying that this field of activity is already yielding rewarding results. "Every Church which has Jews in its community should enlist in this enterprise to bring the Jews into fellowship with the living Christ."

It may be of interest to some to know of the various meetings held by Mr. Wulfken during the month of June:

	Attendance
16 open-air meetings . . . . .	3,530
4 meetings in the Mission . . . . .	85
5 sessions of Sewing School . . . . .	127
3 sessions of Sunday School . . . . .	102
3 meetings for Working Girls . . . . .	38
2 Mothers' Meetings . . . . .	11
3 meetings of Boys' Manual Training Class . . . . .	15
1 Reformed Church meeting . . . . .	125
37	4,033

There were 16 professed conversions among the Jews and 28 among Gentiles. Mr. Wulfken is assisted in this work by several part-time women workers.

B. Y. S.

## CALIFORNIA AND THE JAPANESE

*Rev. Preston A. DeLong*

JUST why the Gentlemen's Agreement with Japan should have been abrogated and the Japanese should be discriminated against under the Johnson Act is a little hard to understand. It seems it was done principally in answer to the protests made by the State of California. Most of the Japanese coming to this country settle in California, and because such is the case, some of the Californians are becoming alarmed and seem to think that their standards of living as well as their economic peace are in danger of collapse, and so with a vehemence that is an expression of outraged feelings and wounded sensibilities are making themselves heard through the columns of the public press as well as in the halls of Congress. At that rate New York and Philadelphia ought to be terribly wrought up for the reason that they are pretty well filled up with Jews, and the South should groan and moan, filling our national domain with its lamentations because it is more black than white, and Pennsylvania should tear its hair and foam at the mouth because its steel centers and its coal mining sections are overrun with foreigners, and yet there is nothing to indicate that any of these sections is losing any sleep, or is becoming unduly excited about the matter. Their poise and their calm are apparently unruffled and they are making the best of the situation. The question with them is not so much what will serve their own selfish interests as what will serve the common good, and so they plod along as though the racial problem were the least of their troubles. At that rate Hawaii, which in reality is a part of the United States, ought to become so convulsed with righteous indignation as to make the Pacific heave and roll, for 41 per cent. of its population is of Japanese blood, and yet we may be interested to know that the sentiment of the island is preponderantly opposed to the present method of hand-

ling the question. The Chamber of Commerce, representing the business interests of the territory, recommended that Japan receive the same treatment as any other nation in the immigration law, and that further regulation, if any, of Japanese immigration be left to the State Department.

We do well to remember that what is known as the California view on the Japanese question is not coincided in by California as a whole. There is a sentiment, quite pronounced, which is on the side of justice and fair play and is decidedly favorable to the Japanese. Says a correspondent to a religious weekly that comes to my desk: "I have been in Southern California five years. When I came, I expected to find widespread and bitter antagonism to the Japanese. I have found nothing of the sort. I have traveled extensively over Southern California and have made it a point to talk with all classes of people, farmers, merchants, mechanics and professional men, trying to learn how the rank and file felt on the subject, and I am convinced from my investigations that the vast majority of the people here are not disposed to be unfriendly to them and they are not at all in sympathy with the extreme position of Congress." The leading paper in California, the *Los Angeles Times*, in an editorial criticizing the action of Congress, closes with these words: "The proposal to abrogate that agreement by law without so much as a pleasant word to Japan would be indisputably an affront to a friendly nation. The President intends that the United States shall continue to be a gentleman in its intercourse with other nations. His enemies for political purposes would make it a boor." Only too true, for what are not some of the things that are done for political purposes. It seems national honor and national safety and national prosperity receive little or no consideration when political ends are to be served.

—*Reformed Church Messenger.*



## THE MEETINGS OF CLASSES

By Rev. D. A. Souders, D.D., Superintendent of Immigration Department

IT was the writer's privilege to attend only four meetings of Classes this year, just about half as many as usual. Since, however, two of these meetings were with Hungarian Classes and two with English Classes, they afforded an interesting opportunity to study similarities and contrasts. The Superintendent had anticipated such similarities and contrasts and had requested the Board of Home Missions to designate several of its members to attend the meetings in order to become acquainted with the Hungarian ministers and elders and learn their methods of conducting their meetings and for the further purpose of having the Hungarian ministers and elders learn how the Classes of the Reformed Church in the United States conduct their business and what are their ideals for the coming year. It was felt that mutual acquaintance will advance the progress of the Lord's kingdom.

The first meeting attended was that of the Central Hungarian Classis at Johnstown, Pa. The English brethren present were Rev. Dr. Frederick Seitz, Recording Secretary of the Board of Home Missions; Rev. Dr. J. H. Mickley, Stated Clerk of Pittsburgh Synod; Rev. Dr. J. W. Meminger, Secretary of the Ministerial Relief Board of General Synod. Each of these spoke to the Classis; Dr. Seitz spoke on Evangelism and the Forward Movement; Dr. Mickley spoke on the importance of following the order of business prescribed by the Synod; Dr. Meminger spoke in behalf of the Ministerial Relief Board and urged the Classis to contribute to its support; Superintendent Souders spoke about the importance of having correct membership lists and an orderly procedure in congregational meetings.

The Classis conducted its business according to the instructions given and its reports showed much progress during the past year. Indications are favorable for more effective work during the coming year. Classis accepted the apportionment of 50 cents per member for Home Missions and 50 cents per member

for Foreign Missions. This is quite a long step in advance, as the item of Foreign Missions is new to the members of the Hungarian churches. We trust it will be thoroughly explained to them by their pastors. It was a little disappointing to the English brethren that their appeal for forward-looking instead of backward-looking work as the order of the day in American Church life and activity did not strike a responsive chord.

The Western Hungarian Classis in Cleveland was attended by Rev. John Sommerlatte to represent the Board of Home Missions and Superintendent Souders. Here Rev. Mr. Sommerlatte spoke about the attitude of the Board of Home Missions toward the Hungarian work. Superintendent Souders spoke for better church records and a more reliable membership list so that only those having a right to vote shall be permitted to do so. This is the largest Hungarian Classis in America and has accordingly a larger variety of problems than any other. The discussions were correspondingly earnest and at times heated. This was especially so in the election of the President and in the discussion about the *Reformatusok Lapja* and its editorship. As, however, the former President was re-elected and is a man familiar with parliamentary procedure and loyal to the best interests of the Church, the business was conducted according to the prescribed order and the items considered received fair and full consideration. It was especially gratifying to the Superintendent to learn that the congregations gave liberal offerings for benevolence during the past year and that the apportionment for the coming year was adopted as in the Central Classis. There was enough balance in the treasury of Classis to pay a large part of this apportionment and probably by the time of this writing it is sent to the Treasurer of Synod.

The two English Classes attended were Westmoreland, of Pittsburgh Synod, and Juniata, of Potomac Synod. The writer has been a member of the former for

more than thirty years and is quite familiar with its work and procedure. This year, however, he had a new experience, which, though tedious, was very interesting. He was appointed on the committee to examine the records of all the congregations of the Classis. It is required of this Classis that such examination shall be made every two years to assure that records are properly kept. There were three records for every congregation—one of baptisms, confirmations, marriages, funerals, communi-

cants, etc.; another of the minutes of all meetings of consistories and congregational meetings, and a third of all financial transactions, in all about 80 records. It was quite a task for two days' work, but it fully repaid the members of the committee. What an opportunity to learn interesting historical facts; to note the peculiarities of pastors and secretaries; to see how some secretaries took pride in their work and how others were slovenly in their work; to see how fully some rec-

*(Continued on Page 384)*

### MOTHERS' CLUB AND THE KIDDIE'S

THIS interesting club, of which we show you a snap-shot, was organized in Centenary Reformed Church, Winchester, Virginia, of which Rev. F. R. Casselman is the pastor, by Miss Kathryn Y. Allebach, the Deaconess and Social Worker. In a recent report she states: "Visiting in the homes is always very important and interesting, especially among non-church members, of which there are quite a number in my Mothers' Club. We had quite a fine meeting last month and had the mothers elect some committees from their own number. Special work for the month and of community interest was done as chairman of the Near East Clothing Campaign, which was very successful. I always appreciate

the opportunity for such service because of the touch with leaders of other churches and of the town, aside from the value of the work itself. My work with the Girls' Guild is very encouraging. At our last meeting every one present expressed a desire to attend the Hood College Missionary Conference—quite a new experience for Centenary. The girls are planning to send at least four delegates. The Mission Band meetings, which have been held weekly during the spring, closed last Sunday for the summer. They were very successful, in every way showing the splendid leadership being developed among the Juniors. The Missionary Society is on a sound and permanent basis. Recently I have given

over the Mission Study course to a committee and am now introducing the stewardship department." Miss Allebach is now teaching in the Daily Vacation Bible School, and the close of it will terminate her services in the Mission. She has ably demonstrated the wisdom in putting on a social program, and through her efforts and in co-operation with the pastor, Centenary Reformed Church is now in a position to carry on this work through the leadership which has been raised up among them.



MOTHER'S CLUB, CENTENARY CHURCH,  
WINCHESTER, VA.

## OBSERVATIONS OF THE TREASURER

*J. S. Wise*

THE life of your Treasurer is so filled with every-day duties and details, when in his office, that it is absolutely impossible, during office hours, to find time to prepare an address or any publicity material whatever. Consequently, on this day, the glorious day in American history, July the Fourth, after raising the Stars and Stripes over my front lawn and which has been duly saluted by two of my very interesting grandchildren, Janet and Jane, I find myself stealing a part of the day for the purpose of writing these observations.

On such a day patriotism is, of course, the only natural theme I can think of. My surroundings suggest it in every way. I am writing at a small table on my front porch, well screened and delightfully cool, while there is a constant stream of automobiles passing by, decorated with flags and laden with hosts of people on pleasure bent. "Joey," the Italian, has just finished mowing the lawn and is now giving his attention to that of my neighbor. The soothing, rumbling music of the mower, the buzzing of the passing machines, with now and then the sharp back-fire and the frequent explosion of the mild paper caps, are faint reminders of the old-time celebrations of "the Fourth" when there was no admonition of "sanity" in the air. Without the booming of cannon, the crack of the pistol, the rattle of fire-crackers, and their attendant burnt fingers, with often more serious accidents, there could be no patriotism. I almost forgot to mention the most potent stimulant of all—booze! Patriotic fervor was more or less tame without it. The vast majority firmly believed that, and now its advocates are on the wane. Sanity has found a place in our celebration of the day and "a sane Fourth" is no longer questioned.

There are many people whose memories are exceedingly short. They tell us that under prohibition there is more drinking than ever. They have either forgotten or were so accustomed to the old order that they failed to see the



JANE AND JANET SALUTING FLAG

drunkenness and debauchery of the days of the open saloon. When I was a boy and in my early manhood, the main streets of my native city were filled with riotous, reeling men and women on the "glorious Fourth." Such scenes now would be shocking in the extreme, while then it was condoned and considered a perfectly natural expression of unrestrained patriotism. Some people think so still, but I thank God for the change.

At this point I was interrupted. My radio demanded attention. Why? At 11 o'clock the patriotic observance of the day took place at Independence Square, Philadelphia. I must needs hear the band play, the boys and girls sing, Mayor Kendrick speak, and so I "listened in." The music was good, the singing great, while the speech was just such as one would expect to hear from Philadelphia's splendid Mayor on such an occasion. From the volume of the applause I could readily conjecture the great cosmopolitan and polyglot crowd who were there to

hear. I did not get all of the speech, but I heard enough to make me want to join spoke of the greatness of the day, the in the applause at its conclusion. He historic spot on which they were assembled, the achievements of the past, the greatness of American citizenship, with its opportunities, privileges and responsibilities, the glories of the flag and the ideals for which it stands, the beneficence of the Constitution and the necessity for the observance of its mandates, and, finally, the hope of a still greater and better America.

In the conclusion he referred to that most precious relic, enshrined within Independence Hall, under whose shadow he was speaking—the old Liberty Bell. In this connection it will be of interest to many of my readers to know that the old Bell itself was hidden away in the cellar of Zion's Reformed Church, in Allentown, during the British occupancy of Philadelphia, shortly after it rang out its wonderful and inspiring message of freedom on July 4, 1776. In many other ways our Reformed Church actively participated and figured in the struggle for independence. On this very day, contemporaneously with the meeting at Independence Square, there is another patriotic meeting being held in the Old Christ Church, on North Second Street, under the auspices of the old, historic congregations that flourished in the city when the Declaration of Independence was signed. Our own First Reformed Church is one among the number, and Dr. Paul S. Leinbach, the Editor of the *Reformed Church Messenger*, is one of the speakers. Since the first Independence Day many other denominations have been born and among their many adherents are to be found those uninformed individuals who cause so much embarrassment to our people by asking "Reformed what?"

We can be well proud of our past, but what of the future? When the Liberty Bell proclaimed the glad tidings of freedom to a tyrannically oppressed world, it meant the assumption of greater tasks and greater responsibilities on the part of the rejoicing people than ever before. It meant that this newly acquired liberty must be forever defended and handed

down untarnished to posterity. It meant that in the fullness of time the American people must become the champion of the liberties of all peoples. And now on this 148th anniversary of American independence it behooves us all to dedicate our lives anew to the cause of right and to repledge our allegiance to our common flag and all that for which she stands.

The prominent part performed by Protestant Christianity in laying the foundations of our glorious country must never be forgotten. The very forces which our forefathers feared and caused them to insist on religious liberty, permitting all of us to "worship God according to the dictates of our conscience," are now at work decrying the work of Protestantism and accusing it of religious intolerance. The founders of the nation never feared the intolerance of the Protestant, but they *did* fear the intolerance of Rome. In times past our own Church suffered much from Roman intolerance and before we give up that which we have inherited and which has made us a great and mighty nation we need to ponder long and well. As a descendant of the martyrs for religious liberty, I am loath to believe the sentimental "gush" and studied propaganda on religious intolerance that emanates from the same sources that caused their martyrdoms. I know nothing about the K. K. K. or any other society of that kind, neither do I care much about them, but it seems to me that many of our good people are being hoodwinked by the "hue and cry" against it. In 1884 Dr. Burchard's speech denouncing "Rum, Romanism and Rebellion" cost James G. Blaine the Presidency, but I have lived long enough to see rebellion crushed, rum outlawed and Romanism — (?)

Personally, I have no antagonism against the Roman Church as such. As a part of the great Church of Jesus Christ I honor it; but I am not in sympathy with its hierarchy. So long as its autocracy demands absolute allegiance from its adherents I consider it a menace to our institutions and ideals. For that reason I plead for deeper interest in behalf of our Home Mission program. That program admirably fits into and promotes American patriotism of the highest order.

## THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

*James M. Mullan, Executive Secretary*

### SEMINARY COURSES FOR LAY WORKERS

THE time is ripe for our seminaries to take action to provide courses for the training of lay workers—paid and unpaid. So the Commission on Social Service and Rural Work voted at the recent annual meeting, with the instruction that this action be sent to the several seminaries of the Reformed Church. This action grew out of a discussion on the present trend observable among seminary students to specialize in religious education and other phases of church work. The sentiment prevailed in the discussion that instead of as at present drawing upon the ministry or from the graduates of our seminaries, who have prepared for the ministry, for workers in other than ministerial lines of church work, the seminaries should offer alternate courses and challenge young men and women to prepare themselves for those fields of religious service in the churches.

### REMAILING

OUR attention has been called, by one of our pastors, to the Remailing Department, International Catholic Trust Society. The idea is for subscribers to a Catholic paper to send to some other persons all the religious reading matter with which they care to part. The Remailing Department acts as a clearing house through which "remailers" secure the names and addresses of persons and institutions to whom they agree to send their material. We happen to know that some of our people are doing this upon their own initiative. It is a good idea without doubt. Perhaps it would add interest to the reading of the church periodicals on the part of subscribers were they agreed to pass on their papers to persons interested enough to ask for their copies. Without undertaking to "start

something," the Social Service Department of the OUTLOOK OF MISSIONS is willing to receive the names and addresses of persons or institutions that would like to have copies of the church papers sent them, and will furnish this information to subscribers, who will apply for it as "remailers."

### LIFE INSURANCE AND ALCOHOL

THE statement variously made that drinkers of alcoholic beverages live longer than total abstainers is not borne out by the weight of scientific evidence, according to Dr. Eugene Lyman Fisk, medical director of the Life Extension Institute of New York. On the contrary, Dr. Fisk is reported to have said before the recent annual meeting of the Conference of Social Work at Toronto: "There is a higher death rate among drinkers, and the mortality rate increases with the rate of consumption of alcohol." He cited the results of one of the most recent studies of life insurance risks covering 286,000 lives, representing the excess mortality as compared to that among total abstainers, as follows:

*Increase death rate among moderate, occasional users of alcohol, 19 per cent.*

*Increase mortality among daily users of beer, 33 per cent.*

*Increase mortality among daily users of spirits, 66 per cent.*

### FARMERS' DEFLATION ACT OF PATRIOTISM?

"I AM one of the farmers whom the Federal Reserve Board operated upon. My banker tells me that they raised the rediscount rates to 'save the country,'" writes an Ohio farmer. But then farmers are by no means "hayseeds" we used to see in cartoons. This particular farmer at once wrote a member of the Senate Committee on Agriculture to learn something of the self-sacrifice of

the men responsible for so patriotic an act.

The Senator explained as follows:

"The Federal Reserve Board raised the rediscount rate for the purpose of making it hard to get money. They desired to force the collection of loans already out and to prevent the making of new loans, and it had that effect. When I was making the fight to drive Governor Harding from the head of the Federal Reserve Board, I showed that the progressive interest rate, ranging from 7 to 10, 15, 20 and 30 per cent, and higher, was applied nowhere except at the Federal Reserve Banks at Atlanta, Dallas, St. Louis and Kansas City, the four that served the agricultural South and West, and that during that time New York got all the money she wanted at 4½, 5 and 6 per cent. I also showed that at a bankers' convention, held in California, a representative of the Federal Reserve Banking System stated that there must not be any more loans made on agricultural products. I showed that loans were refused on agricultural products and that in a number of instances loans were refused on Liberty Bonds, and that farmers had to part with their produce regardless of how destructive the price was."

#### *System Ruins Farmers*

Individual conscientious bankers were helpless. "Do as we say or we'll break you," was the choice they fronted, as they witnessed the "deflation process" start a long procession of farmers toward the city, the poor house, the insane asylum and suicide.

The purely financial aspect of the farmers' situation is set forth in a report of the Secretary of Agriculture, which is summarized by the *Locomotive Engineers' Journal* as follows:

"First: Since 1920, close to 25 per cent of the farm owners in Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas, Montana, Idaho and Wyoming have been driven into bankruptcy. While prior to the war only 5 per cent of all bankruptcy cases were farmers, in 1922 the farmers sup-

plied 14 per cent of the bankrupts. Over one-third of these have already been forced to surrender their farms.

"Second: Four per cent of the farmers of these States lost their farms through foreclosure or bankruptcy. Almost 5 per cent gave up their farms to creditors without even going through the sham of a court action. The other 15 per cent, who are, in fact, bankrupt, are holding on to their farms only through the leniency of their creditors.

"Third: Approximately 370,000 farm owners in these fifteen States have been driven into the status of a hopeless, dispossessed peasantry. Almost 135,000 farmers have actually lost all title to their farms.

"Fourth: In 1922, the farmers had to pay in taxes and interest a sum of money equivalent to what they received for their entire wheat, tobacco, oats and half the potato crops. The farmers' 1922 tax and interest bill was the gigantic sum of \$1,749,000,000. In 1914 taxes and interest charges consumed only two-fifths of the value of the wheat crop.

"Fifth: In 1922 alone almost 1,200,000 farmers left their farms for the cities."

#### *Government Advises Sabotage*

This being a political year every sort of expedient short of actually helping the farmer has been suggested. Most interesting is the advice of our highest governmental officials that the wheat farmer "restrict acreage." Why? Because it has been found that as our economic system is now organized he cannot produce so much wheat at a profit. He is therefore asked to "strike on the job" (as syndicalists advise when it seems to their interests), regardless of the fact that millions go to bed hungry and the high price of bread right here in America has decreased consumption 50,000,000 bushels—one-third the exportation surplus, while bread bandits steal \$500,000,000 per year from us, according to the People's Legislative Service. The same authority holds that if the farmer got the same share of the consumer's dollar that he got during 1917, wheat would be worth \$2 a bushel.

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

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## ACCIDENTAL SHOOTING OF TWO OF OUR MISSIONARIES AT SHENCHOWFU

LETTERS have just been received by the Secretary of the Board of Foreign Missions conveying the distressing news of the accidental shooting of Rev. George R. Snyder and Prof. Karl H. Beck, at Shenchowfu, China. Fortunately the information is such as to warrant the belief that no serious injury will result therefrom. Two opposing armies with Generals Chang and T'ien in command were exchanging bullets on the streets of Shenchowfu resulting in the killing of General Chang and two-thirds of his bodyguard. The shooting kept up for a whole night, when the city magistrate came to see if he could get the aid of the foreigners to stop the disturbance. Mrs. Snyder writes:

"It was well understood that a proposal from any of the Chinese would be met only with distrust. The men of our station were quite willing to attempt some means of stopping the very serious situation. Mr. Snyder and Mr. Beck volunteered to be go-betweens and try to get some agreement from both sides. The local chief of police went with them, as well as did two other Chinese men. They secured an agreement from the men on this side of town and started through the 'forbidden' section to get word from the other side. One of the men was carrying a large American flag. They got through safely and were able to get an agreement from General Chang's head officers. They were warned to run as they left the staff headquarters as it was impossible to hold fire long and the soldiers promised to hold fire as long as they could see the American flag. That would give our men a chance to get out of the direct range of bullets. George and Mr. Beck started running and had almost reached the corner where they would be out of direct range, when the flag carrier stepped into a doorway to pick up an article he had left there. By his act, the flag became invisible to the soldiers at the head-

quarters they had just left. Naturally the soldiers opened fire. At their first round of shooting, a bullet passed through Mr. Beck's arm, breaking the bone below the elbow and from his arm, passed through George's left arm, splintering the elbow joint. The men kept running for about ten minutes until they were well on our side of town and were able to get chair men who would carry them to the hospital."

From an account given by Dr. Ankeney, the many friends of our missionaries Snyder and Beck, in the homeland, may feel assured that every attention was given them in the hospital. Dr. Ankeney writes under date of June 7th:

"We gave Mr. Snyder an anesthetic and removed the most of the fragments. Today, four full days after their injuries, both of the men seem to be in good condition. It will take two or three more days to find out positively whether or not any infection will develop. When these outbreaks take place here we are put in such danger ourselves that it is necessary for us to act in the same manner as if we were citizens of the country. We cannot be indifferent onlookers. The fighting continued after the 'truce' so that nothing politically was realized probably by the sacrifice. The general who had the crime committed and his soldiers left the town at nightfall. These men went down the river towards Changteh. Our hospital is filled with wounded. About 40 men were killed in the fight. It seems to me that these injuries to foreigners have done more good here than a thousand sermons. Because the missionaries' standard of living and incomes are higher than the majority of these Chinese, it may appear to the Chinese that the missionaries are 'saving their lives,' but this incident shows that the missionaries are willing, if necessary, 'to lose their lives.'"



ALMA M. ISKE



EDITH H. HUESING

# Under Marching Orders

## To JAPAN



REV. AND MRS. PAUL V. TAYLOR AND  
CHILDREN

## To CHINA



DR. JOHN C. STUCKI



MRS. JOHN C. STUCKI



LOUISE V. BOLLIGER





RICHARD M. TISINGER



MRS. JESSE B. YAUKEY



KATHERINE DECHANT

### OUR NEW MISSIONARIES

It is with genuine satisfaction that the Board of Foreign Missions presents to the Church our new missionaries under appointment for Japan and China. Seven of them will go to China and three to Japan. Rev. and Mrs. Taylor come to us from the United Evangelical Church and Mrs. Jesse B. Yaukey, formerly Miss Grace Sydenstricker, a missionary in China, from the Southern Presbyterian Church. Mr. and Mrs. Stucki, Mr. Taylor, Mrs. Yaukey and Miss Bolliger are children of ministers. Miss DeChant's grandfather was also a minister. All sail from San Francisco—those for China on the S. S. "Taiyo Maru" on August 28th, and those for Japan on the S. S. "President Pierce" on September 2nd. The best wishes of a host of friends follow these workers on their journey and constant prayer for the divine blessing upon their labors.

### THE JAPANESE PROBLEM - PART II

*Rev. Elmer H. Zaugg, Ph.D.*

*(Continued from July issue)*

#### *Exclusion of the Japanese*

THE second part of the Japanese problem has to do with their admission into our country and the treatment we give those of their number who have settled here.

According to recent actions of our government it seems that the majority of the people of our country are at present determined to keep the Japanese out. We seriously doubt whether this is either the Christian or the final solution of the problem. As a people we are at present suffering from a severe attack of nationalism, philo-Nordicism, and race prejudice. When the fever passes away we shall change our minds somewhat about the Japanese. But there seems to be no doubt in the minds of most Americans just now about the undesirability of having the Japanese settle in our country. The reasons given for this attitude of

exclusion are in the main two: one is economic and the other is racial.

It is said that "when a Japanese comes to our country he works from morning to night on low wages; he lives on very little, because his standards of life are low; he is thrifty and saves much of what he earns; he sends some of his savings back to his country and invests the remainder in property here; soon he prospers and has either a farm or business of his own. The white man cannot compete with him."

Now many of these statements are true. But two of them need modification. While in some cases the Japanese work for low wages, we are told that as a rule they demand union wages. I wonder whether all American workers receive union wages, and whether the American farmers, for example, observe the eight-hour law. Then, too, it should be stated

that not all the Japanese have low standards of life. Doubtless some of them have. But those who are intimately acquainted with the home life of the Japanese on our Pacific Coast claim that in many of their homes one will find all the comforts and conveniences of the ordinary American home: books, pianos, Victrolas, radio sets and such things as make for the highest development of the body, above grounds, should we not hide our faces in shame? For evidently we are trying to keep them out of our country not because of their stupidity, but because of their competency, not because of their vices, but because of their virtues.

The truth of the matter is that we admit certain classes of Europeans who have lower standards of life, who work long hours for low wages, who send some of their savings back home and invest the remainder in property or candy kitchens, and who, in excess of the Japanese, very often add materially to the criminal classes of our country. While at present we are feeling the need of limiting the number of such immigrants, we are not planning to exclude them entirely. Why, then, do we not treat the Japanese in the same way?

The answer is simple. They belong to a different race. So the real reason why the Americans want to exclude the Japanese is not so much an economic one as a racial one. They claim that since the Japanese belong to another race, they will not mix either politically or socially. "Once Japanese, always Japanese." They will never become good American citizens. They are apt to form a little group or colony of their own and hold themselves aloof from the community in which they live. If they did overcome this aloofness, then the problem of intermarriage with the whites would arise, and we do not want anything of this sort to take place. It would mean a degeneracy of the race. We must keep the white blood pure.

To be fair, we have to admit that on account of the differences in language, customs and habits of life, it is not as easy for the Japanese to adapt themselves to our form of life as it is for some Europeans. But to say that they are abso-

lutely unassimilable is to overstate the case. We have never given them a decent chance to show whether they would become good citizens or not. I know from experience that some of those who come here for study are oftentimes so Americanized that they can scarcely endure living in Japan thereafter.

Take, for example, the case of Mr. T., who was a student in one of my Latin classes in North Japan College. After his graduation from that institution he came to America, took his theological course at the Pacific Theological Seminary, and later pursued some courses in graduate study at Yale. He was a very promising young man, and we called him to be a teacher in our Theological Department at Sendai. He had been in America only six or seven years, and yet the life here had so changed him that when he came back to Japan he could not endure to live among his own people. He became so dissatisfied that at the end of two years he resigned, returned to America and settled down in Salt Lake City, where he is now acting as pastor of a Japanese Church.

Or take the case of Mr. H., also a graduate of North Japan College, who took special work at the University of Pennsylvania, received his doctor's degree from that institution, and made such a good record that the University authorities asked him to become one of their instructors. He lived in Philadelphia for about seventeen years, married a Japanese girl and raised a family of four children, who were sent along with American children to church and to the public school. But several years ago he was called to a professorship in the Tohoku Imperial University at Sendai, and returned to Japan with his family. The oldest son, 15 years old, whose name was Sam, was much troubled and disgruntled. "A country of hicks," is the way he described the people with the use of American slang. He himself could speak very little Japanese, and so he was unable to continue his education in any of the Sendai schools. His parents then arranged to have him enter a school for American children in Tokyo, and there he was very happy. The second son, aged

12, was also lacking in a knowledge of the Japanese language and had to be sent to this same school with his brother.

Who can deny the fact that these people are more American than Japanese? It is possible for them to become good American citizens if they are given the opportunity. Did you read Dr. Bolliger's article in the *OUTLOOK OF MISSIONS* this month (May), in which he gives the instance of a Japanese boy born in this country talking over with his father the possibilities of war between America and Japan, when the boy finally told his dad, "If war breaks out between your country and my country, I would have to fight against your country"?

So much for political assimilation. But how about social intercourse? I doubt whether the Japanese gather into groups or colonies of their own any more than do certain European immigrants who are unacquainted with the English language. And, moreover, many of the Japanese who would be glad to associate with white people are prevented from doing so, because they are made to feel that many of the whites do not desire such intercourse. Hence they are compelled to associate with only their own folks.

The question of intermarriage is a matter that will in a large measure settle itself. If two races are brought into close contact, there will always be more or less intermarriage. But as marriage is a union effected by the free consent of the individuals concerned, it will be impossible for one race to force marriage upon another, at least in a free country. Even though the Japanese were admitted into our country, we would not be under any obligation to marry them.

But even if intermarriage did take place, we doubt whether there would be any ultimate deterioration of the race. It is true that some of the Eurasians have not turned out well, but their deficiencies are due, we believe, more to their social environment than to their mixed blood. When they are brought up in a Christian home and are given the advantage of a good education, they develop into fine character. But as a rule they are treated as social inferiors and held in contempt by both the Occidentals and

Oriental among whom they may be living. It is not their fault if the development of their character is deficient. Very few pure-blooded whites would develop into strong character were they subjected to the social conditions and ostracism under which the Eurasians are as a rule compelled to live. Of recent years many of our ethnologists and anthropologists have come to the conclusion, not only that there has always been more or less racial mixture in the past, but that this mixture will in the end produce a higher type of human being. As for keeping the white blood pure, how can that be done when it is not pure now?

I would not like to be taken as an advocate of unrestricted Japanese immigration. The admission of a large number of Japanese into our country would doubtless create a very serious race problem. But all that the Japanese desire is that they be treated on an equality with other nations. They freely admit the right of our country to restrict immigration, for they exercise this right themselves in their own land. But they claim, and justly so, that if we admit immigrants from other countries and exclude them, we are treating them with unfair discrimination, and that this exclusion, based on the grounds of racial inferiority, is offensive and unjust.

It is natural that the various racial elements in our civilization should endeavor to preserve the country as a home for those of their own kind and blood. The Nordics seem to have the most to say at present about the question of immigration, and naturally we hear a great deal about the superiority of the Nordics, a contention that is not very convincing to those who are well acquainted with other types and races of men. Investigations at least are revealing the fact that our prohibition laws are largely the result of an attempt to save the country from the Nordic addiction to alcoholism. And hence it might be well to take the Nordics' claims to superiority with a grain of salt.

I absolutely fail to see how the admission of two or three hundred Japanese a year, which would be their quota according to the rates fixed for the other nations

by the new Johnson Immigration Bill, could be a menace to our national life or a danger to the future welfare and destiny of our race. On the other hand, if we should permit this number of educated Japanese to enter our country, I firmly believe that they would make a distinct contribution for good to our culture and civilization.

### *Our Treatment of the Japanese in This Country*

Just a word about our treatment of the Japanese who have already been admitted into our country. I often wonder, when I think of the California land laws and the other things done by the people of the Pacific Coast to make life hard for the Japanese there, whether we have not changed from a land of the oppressed to a land of the oppressor. Is it not very un-American for us, when once we have admitted people into our country, to refuse to give them equal rights to "life, liberty and the pursuit of happiness," one of the fundamental principles of our land? We proclaim that all men are created equal, but by all men we evidently mean only white people. We interpret our boasted political ideals only in a way to suit our own convenience.

Well, some one says, we are treating the Japanese here in just the same way as they are treating us in their own country; they do not permit us to own land either. This comparison is not just. For, in the first place, they do not discriminate in their land laws against any one race or country; the nationals of all foreign countries are treated alike. And then, in the second place, they do permit us to lease land for a period of either 99 or 999 years, which is practically the same as outright ownership. It is true that these leases are not permitted to individuals, but only to corporations formed under the laws of Japan. But Americans are given the right to form such corporations; even a man and wife can do so, if desired. Hence the matter of land-ownership in Japan by non-Japanese is quite a different thing from the drastic mind and spirit.

It seems to me that the American people ought to be ashamed to utter such

statements as those given above. What is the matter with the white man if he cannot compete with the Japanese? Has he lost his virility? Or is he lazy, incompetent and less intelligent? If we demand the exclusion of the Japanese on the anti-Japanese land laws in some of our Western States. We are supposed to be a Christian nation, and Japan is generally regarded as a non-Christian land. But are they not more generous in their treatment of us than we are of them?

No, if we are determined to prevent the entry of any more Japanese into our country, let us at least treat those who are already here in a decent and Christian way, remembering that many of them came not of themselves, but were brought here by the Western railroads when they needed laborers in the building of their roadbeds. I am not in favor of excluding the Japanese entirely from our country, but if we cannot give them better treatment than that which they are receiving on our West coast, then they would be better off if they could not enter our country at all.

### *The Solution of the Race Problem*

Those who have studied the New Testament carefully and are acquainted with the essential spirit and teachings of Christianity are in no doubt as to how the race problem can be solved. They are of the firm conviction that it is only by the application of the fundamental principles of Christianity that not only the race problem in general but the Japanese problem in particular can be properly dealt with. In truth, we might say that, were the hearts of all men in the world dominated by the Christian spirit of love and service, there would be no race problem.

Now there are certain teachings of Christianity which bear very directly upon our subject, and it is with these that we would like to deal here, our aim being not to go into detail, but merely to suggest several general principles which we believe to be essential to a proper attitude of mind on this question and hence to a proper solution of the problem.

1. One of the fundamental teachings of Christianity is that God is no respecter

of persons. He treats all alike. He loves even His enemies. He makes the rain to fall and the sun to shine on all men regardless as to the color of their skin or the place of their birth. He wants also to come into close fellowship with them all. He has no desire to live in a certain portion of the earth and then condemn those living in other portions as being unfit to live with. There are no restrictive immigration bars to His house; He receives all who call on Him.

Now one of the reasons why God is no respecter of persons is because He looks beneath the surface and sees the potential value of every human soul. "What shall a man give in exchange for his life?" "What shall it profit a man if he gain the whole world and lose his own soul?" Christianity teaches the priceless worth of the individual. And in God's sight all men are equally precious, no matter to what sex, race, social class or nation they may belong. "There is no distinction between Jew and Greek." "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus."

Jesus told His followers that they should be perfect as the Heavenly Father is perfect. Can we be true children of the Father today unless we, too, acknowledge the potential value of every human soul and try to extend equal treatment to all races and classes of men? The other day I heard a member of one of our churches say, as he was speaking against the admission of Japanese into our country: "Well, what are the Japanese good for, anyway? We do not need any more laundries." What amazing ignorance and stupidity! And what an un-Christian attitude! In his estimation a Japanese life and soul were absolutely worthless.

Just because we are able to invent machines and accumulate riches, we white people are apt to labor under the impression that we are superior to other races. Unless the white race learns to appreciate the strong points and elements in other races and conquers its own pride, it is due for a fall. The attitude of many white people toward other races is very well illustrated by the prayer of the

Pharisee who, when he went to the Temple, thanked the Lord that he was not like other men. I suppose there are very few whites who are not thankful that they do not belong to a colored race, just as if their being white was a special virtue or sign of superiority. We should not forget that the Pharisee is a perfect example of a snob, and is just what a Christian is not.

If the white race is at all superior to other races, to my mind it is due not to any special racial faculties or powers inherent in whites, but to the impact of Christianity upon the white people. Before our forefathers became Christians, were they not savages and barbarians, roaming the wilds of Europe? We are what we are because of the power of Christ. And if this is the case, wherein should we boast?

And should we not also recognize that other races possess the same potentialities for progress and development as we? After living nearly a score of years in Japan, I have come to the conclusion that what the church and school have done for us they can do and are doing for the Japanese. And the same thing can be said for the Negroes and other races. Potentially the races are on an equality. Should we not therefore treat the people of other races as equals? The trouble is that we whites are so afraid to come into close contact with other races that we fail to learn and appreciate what their strong points are. As a result we make the mistake of thinking that they are inferior, while, in fact, along some lines they may be, and undoubtedly are, superior to us.

2. Christianity also teaches that God is the creator of all men, that all men have a common divine origin, and that as members of God's family they are all brothers: "God made of one all the nations of the earth." In view of this fact how can a Christian fail to recognize the the spiritual kinship of all men, black or white, yellow or brown? Surely the Lord did not intend the brotherhood of man to be confined to the members of one race. If all men are brothers, then the members of other races should receive brotherly consideration and treatment from us.

"Yes, that is all right for an ideal," I have heard people say, "but that does not mean that brothers have to live in the same house. Even if the Japanese are our brothers, we do not necessarily have to live in the same country to be brothers." Very true. But if we both have the love of brothers in our hearts, we will not object to their coming to our country if they want to, and they will not object to our going to theirs if we have the desire. If we do not have this love, why, of course, we will not want to live together. But, as Christians, we are supposed to have this love.

Do you know that there are many people in the world today who have the vision of the coming of a time when the nations of the earth will be organized into a sort of a United States of the World, wherein the individual nations would bear toward each other somewhat the same relations as the States forming our Union bear to each other? That is a dream that may come true some day, especially if men everywhere recognize the brotherhood of men. But that would mean that there would be absolutely no hindrance to a man from one nation migrating to another.

Before that time can come, of course, we would have to remove by means of industry, education and religion many of the differences that exist between the nations of the earth in standards and views of life, moral practices, language, customs, etc. Nevertheless, this is an ideal which will be realized some day just as surely as we try to put Christianity into actual practice. I doubt whether the race problem will ever be satisfactorily solved until such a reorganization of the world's political life takes place. No race on earth will be permanently satisfied unless it possesses a reasonable amount of freedom of movement.

And may I here interject the statement that this matter of brotherhood has a very important bearing upon the success or failure of our missionary work abroad? In one hand we take the gospel to a people such as the Japanese, and invite them to be our brothers in Christ; and in our other hand we have an immigration bill which says in reality, "But please don't

come too close." However much we may explain and try to wriggle out of such a position, there is an inconsistency here which cannot be denied, and which in the eyes of the native people puts us in a class with the hypocrites. Under such circumstances is it any wonder that our appeal for Christ loses much of its force?

If nature is left to herself to work out the race problem, then it will be the survival of the fittest. That race which has the most destructive forces, the greatest physical prowess, the superior qualities of mind will overcome and endure. The other races will perish. But Christianity is opposed to this law of nature. With Christianity the fittest sacrifices itself for the sake of the least fit. (Christ died for sinners.) And both continue to live. That race which tries to save its life will lose it. But if in the spirit of self-sacrifice it spends its life for the sake and welfare of other races, it shall find it. The new Immigration Bill is in line with the working of nature's law. It is not Christian. God forbid that we should thereby lose our life.

Christianity is the one solution of the race problem. Commerce and trade will not do it. Diplomacy and scientific knowledge will not do it. They tend oft-times to aggravate the situation. But the love of Christ has the power to accomplish this almost impossible task. Christ died for all men on the cross. His love manifested there included all races and classes of men. If our hearts are possessed of such an all-inclusive, world-embracing love, if our lives are dominated by His self-sacrificing spirit of service, the race problem can and will be solved. But not otherwise.

Wooster, Ohio.

*Khama—The Great African Chief.* By J. C. Harris. Publishers, George H. Doran Company, New York. Price, \$1.25 net.

"A romance of courageous Christian personality" is the way the *British Weekly* speaks of a man over ninety years of age, and who as a boy saw Livingstone. That a man in the presence of savagery should emerge as a Christian Chief and produce out of a dwindling tribe the powerful and prosperous Bamangwata people is the essence of this fascinating story. It is a marvelous revelation of the power of the Gospel over heathen practices.

## STUDENTS' VOLUNTEER CORPS

By L. L.

It is midnight. It is dark, so dark that one cannot see his own hands. Birds resting in their nests and people dreaming their sweet dreams, there is no sound of any kind except the howling of the restless wind.

Such is the scene enjoyed by Mr. Watchman when on duty.

If one could realize the loneliness of a watchman, the importance of his duty, and the fear and danger he is in, one could not but, I am sure, pay tribute to those of our schoolmates who with lances in hands kept watch by night, being in such a surrounding as has just been described.

Since the opening of last semester rumors had it that Messrs. Bandits had been determined to visit Huping and have an interview with the students and the teachers foreign and Chinese. Huping residents, however, regarded their call as anything but pleasant. The former, therefore, thought it necessary to arm themselves in order to turn the unwelcomed guests out of doors. After great bustling and much consultation the organization of a troop of watchmen was

proposed and immediately put into effect. This troop was named Students' Volunteer Corps. The purpose thereof is two-fold, namely, in case of attack to fight against the bandits if possible, and if it proved impossible to keep them off, to give to the sleeping students and others quick notice of the bandits' approach in order that they might have a better chance to escape. As the name of this corps indicates, all the members enrolled of their own accord. This shows that they were and always are ready and brave in devoting themselves to the service for the school. Lances form their only weapons. They are divided into six groups each containing ten members. Mr. Yuan Djen, the Coach, was appointed the head of this corps. The members are brave, cheerful, and, above all, faithful, responding to the call of the whistle at any time, day or night. Thus this "order of knights" was organized and forms one of the chief associations within the College.—Huping.

(Continued from Page 364)

out throughout all parts of China, it is hoped that illiteracy will no longer exist among the majority of the Chinese.



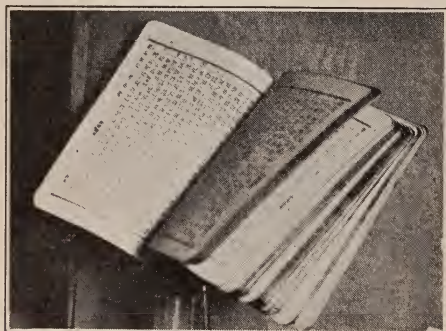
SQUAD No. 3 STUDENT VOLUNTEER CORPS, HUPING CHRISTIAN COLLEGE

THE STUDY OF THE BIBLE IN CHINESE MADE EASY

By Prof. David S. Hsiung

THE Chinese, as a people, have a high respect for learning. The reason for the great percentage of illiteracy is the fact that there is no similarity between the written and the spoken language. The written language is extremely difficult and is therefore beyond the reach of the common people. The spoken language varies in tones and pronunciation with the different localities and therefore hinders communications considerably.

Several years ago, a commission on the standardization of the sounds of the national language was formed under the auspices of the Ministry of Education of the Chinese Government. As a result of the many sessions of this commission, the following 39 letters were invented:



THE HOLY BIBLE IN PHONETIC SCRIPT

In order to overcome these two unnecessary difficulties and to stamp out illiteracy in China, two great achievements have been successfully made in the language within the last few years. These are the adoption of the spoken language as the national language for all literary purposes in publication, and the invention of the phonetic scripts. The one simplifies considerably the process of learning the language and the other standardizes universally the spoken language in different localities of the country. These have spread with great rapidity throughout the length and breadth of the country within the last few years.

Since both have been proved to be of a great help to foreign students of Chinese language as well, and serve as a great means of reaching more people with the great Teaching of Christ, it may be of some interest to our friends to know the origin and development of the phonetic system.

39 CONSONANTS (聲母)

Corresponding sound in Roman Letters	Corresponding sound in Roman Letters
ㄅ b	ㄍ ga (in French)
ㄆ p	ㄑ ch (as in German ich)
ㄇ m	ㄒ dj- (in English)
ㄈ f	ㄔ ch (in English)
ㄇ v	ㄗ tch (in French) or tsch (in German)
ㄏ d	ㄒ sh (in English)
ㄏ t	ㄑ ch (in French) or sch (in German)
ㄏ n	ㄒ j (in French)
ㄏ l	ㄑ j (in Esperanto)
ㄏ k	ㄒ dz (in English)
ㄋ ng	ㄑ ts (in English)
ㄎ x (in Russian), ch (in German) or h (in Esperanto)	ㄑ s
ㄐ	ㄑ
ㄑ	ㄑ

(Not exactly pronounced for in English these two sounds are pronounced with the blade of the tongue, whereas in Chinese these are pronounced with the front of the tongue.)

39 FINALS (韻母) OF WHICH THE FIRST THREE ARE CONSIDERED AS MEDIALS (ACTUALLY 16)

Corresponding sound in Roman Letters	Corresponding sound in Roman Letters
ㄩ i	ㄚ a (English long a)
ㄩ̇ u (German umlaut)	ㄛ a+u
ㄚ a	ㄛ o (English long o)
ㄛ o	ㄛ̄ an
ㄝ (er in English)	ㄛ̄ en
ㄝ̇ (pronounced as the first vowel in "there" in English)	ㄛ̄ ang
ㄛ̄ + i (English short a)	ㄛ̄ eng
	ㄛ̄ er (as is pronounced by the Americans in Mid-west)

On November 23, 1918, the Ministry of Education, on the recommendation of this commission, officially proclaimed the alphabet in a Ministerial Order and sanctioned its teaching in all schools.

By means of these 39 letters, one can learn to read anything written in phonetic scripts after a few weeks' practice if he has already had a command of the spoken language. The second illustration is a photo of the Holy Bible in phonetic scripts, by means of which many illiterate non-Christians have been reached. With the invention of this system and the adoption of the spoken language as the national language, and the most important of all, with the effort that is being put forth in carrying these

(Continued on Page 363)



## THE NATIONAL CHRISTIAN COUNCIL OF CHINA

*D. Willard Lyon*

“THIS is the day of unity in Christian work in China,” said one of the leading Chinese speakers at the recent second annual conference of the National Christian Council of China, which met in Shanghai for eight days during the middle of May. “We love to meet,” he continued, “and share each other’s thoughts and hopes. We have all come to know the inexpressible joy of spiritual interdependence, but how many of us have learned the corresponding and equally essential joy of spiritual independence? When opportunities for conference are denied us do we know the secret of continued growth and abounding spiritual vitality? Unless we do, of what avail is our coming together? If there is to be an effective unity there must be living units to be united—units which can preserve their vitality even when separated. We must have individual life, before we can have corporate life.”

These pregnant sentences express one of the most important phases of the growing spiritual consciousness of the Chinese Church, whose leaders are realizing that mere unity of executive action will not produce an indigenous and united Christianity in China. The deeper significance of the past year’s work of the National Christian Council lies in the fact that there has been a new turning to the fountains of spirituality during the year on the part of pastors, missionaries

and lay workers in many parts of the land. The outstanding activity of the period has been the holding in many places of so-called “retreats,” which have here and there brought together small companies of Christian workers who have quietly withdrawn from other engagements to give themselves undividedly to thinking and praying about the religious needs of China’s millions. That these retreats had been abundantly fruitful was made very evident in the findings of the National Christian Council.

The conference by unanimous action determined upon points of emphasis in the Council’s policy during the ensuing twelve months which may be summarized as follows:

(1) To promote the holding of an increased number of “retreats” in all parts of China, with a view to vitalizing the spiritual life of the churches and stimulating a more permanent and aggressive program of evangelism.

(2) To give special attention to the problems of the rural church, particularly with a view to finding, enlisting and training workers who will devote their lives to the solving of these problems which concern some three hundred millions of people.

(3) To make a fresh study of the ways in which illiteracy may be reduced, with a view to making the Chinese Church one hundred per cent a Bible-reading church.

(4) To investigate the new conditions arising from the introduction of big machinery into China, with a view to

CHAPEL IN  
WOMAN’S WORK  
BUILDING,  
ESTHER SHUEY  
SNYDER MEMORIAL,  
SHENCHOWFU,  
CHINA



bringing about juster relations between employers and the employed.

(5) To wage war against the growth, importation and use of opium and other narcotics.

(6) To concentrate the thought and prayers of Christians on the making of truly Christian homes.

(7) To promote the production of Christian literature adapted to the needs of the hour.

(8) To correlate the activities of those who are working on religious education among the young, whether in school or out, and among parents and other adult Christians and enquirers.

(9) To press forward in the attainment of a truly indigenous Chinese Church.

The sessions of the conference were marked by complete harmony of spirit, concentration of attention on major issues, fearlessness in facing facts, and an atmosphere of spiritual earnestness. Chinese initiative was never lacking.

The Japanese question out here is not so serious as some wish to make it appear. And our representatives in Congress do not reflect the sentiment of

the more responsible element on the Pacific Coast. We would be glad to see a few more Japanese come in—but Union labor does not; nor will white labor do the heavy farm work required in intensive California farming. And in Japan the better element look upon the matter in a broader and more tolerant spirit than published accounts may indicate.—*A California Business Man.*

A Braham lawyer in Madras is quoted in the *Church Missionary Review* as saying to a missionary during the course of a long conversation about the spread of Christian ideals among the educated classes: "It's an interesting thing that though there have been Mohammedans in India for a thousand years, you never hear a Hindu say, 'I wish you were more like the Prophet.' We have known of Christianity for only a quarter of that time, but there is no educated Hindu who would not say to any Christian, 'I wish you were more like Jesus Christ.'"

We can believe if we will. We can act on the assurance that God lives and works, and thus experience his power.



OUR MISSIONARIES AT THE YOCHOW STATION, CHINA

## CHRISTMAS AT SHENCHOW

*Olive M. Bucher*

A SOFT, misty darkness still hung over Shenchowfu, early on Christmas morning, when the missionaries in the various compounds were awakened by the voices of the children singing the dear, old hymn, "It came upon the midnight clear." Christmas day had begun.

That, however, was not the beginning of Christmas festivities. For weeks there had been mysterious rehearsals, and almost feverish haste among the missionaries and Chinese Christians, as they prepared for their busiest and happiest time of the year.

Then, on Saturday evening, December twenty-second, things really began to happen. Outside our church door, a great crowd of people shoved and pushed about in an effort to force its way, if necessary into the church, to see the pageant. Happy possessors of tickets were admitted by missionaries who acted as door-keepers. Unhappy non-possessors had to be rejected, as the church auditorium has a very limited capacity.

Evangelist Tso asked the crowd to stand while a prayer was offered, after which the entertainment began.

A wealthy, young man was heard soliloquizing in this manner, as he paced to and fro, "Ah, what a fine fellow I am. I have wealth and jolly friends. I dress well, I feast well, and I drink much wine. I am happy. True my head aches now, but that will soon pass away." "Beware," cried a mysterious voice, "for your careless way of living will only bring you to grief." Just then a Bible appeared to him and he was asked to read a certain passage, which he found was the parable of the Wise and the Foolish Virgins.

The young man looked puzzled, and he sat down to think upon the meaning of this warning. Curtains parted and the vision which he saw was the parable beautifully played out, with a Chinese setting.

Three times, the voice, which was the young man's conscience, gave warning, and three parables were acted for his enlightenment.

At last he understood enough to cause him to resolve a complete change in his manner of living.

The good production of this play was especially appreciable, because of the fact that the participants were nearly all mothers, and some of them were grandmothers!

Mrs. Tso, as the rich young man, took her part well. There was wisdom shown in the selection of Mrs. Liu Ping An for the Voice, for her tones are rich and clear, and she won much applause when she sang a Christmas hymn.

Merriment was caused by the rather bewildered looks of the foolish virgins, when fire-crackers and shouting announced the arrival of the bridegroom, and they hurried away, "to the street," to "buy a little oil."

The hired laborers, in the second parable, caused even more merriment, by their realistic action.

Mrs. Dong, as the Good Samaritan, won our hearts with her kind and gentle manner. Perhaps the part was easy for her because she is the good mother of ten children, seven of whom are living.

A beautiful little scene was created when Miss Zierdt, a real Red Cross nurse, whom the Good Samaritan had called, kneeled beside the wounded man and gave first aid.

Explanations of the play and the beautiful lessons which it taught, were made by Mr. Tsò. Let us hope that these lessons reached the hearts of at least some of those few hundreds of people.

On December 24th, in the afternoon, the narrow street was again the scene of a frantic crowd that seemed trying to push its way through the walls of the church.

Again, only the few hundreds with tickets could be admitted, and the rest, for whom there were no accommodations had to be turned away.

On this occasion, the students and some of the teachers of the Girls' School produced Dickens' "Christmas Carol" to the delighted audience.

One could scarcely recognize Teng Uin Hsiang's ordinarily smiling face, as she played the part of a cross old Scrooge. Song Si Hsin, as Bob Cratchet, evidently didn't recognize it either, for Bob seemed much afraid to ask for his holiday.

Hsiong Wen Chin as Scrooge's nephew came with her cheery "Merry Christmas," and received what was evidently a Chinese equivalent for "Humbug," in return.

Then, when the cross old man was alone in his room, Yang Su Chen as Marlin's ghost came and went, leaving him badly frightened. That was not the end of his worries, however, for Li Bao Tsen visited him three times, first as the ghost of Christmas past, next as the ghost of Christmas present, and again as the ghost of Christmas future.

After Scrooge had been shown a scene in his own happy youth by the ghost of the Christmas past, the second ghost showed him a happy scene in the home of Bob Cratchet.

The members of the Cratchet family, Ta Shen Sen as Mrs. Cratchet, Hu Shin Yin as Tiny Tim, Bi Bao Yu as Tiny Tim's brother and Liu Shui Hwa as his sister, played their parts well.

A real, little Chinese touch was introduced in the production (not in the rehearsals) of the play, when Tiny Tim's brother refused to sweep the floor, threw the broom in the direction of his sister, and asked what girls were made for, anyway. The audience very evidently approved of this assertion of a boy's rights, and laughed heartily.

In the next scene, a number of dear little black-haired, black-eyed angels bending over the grave of Tiny Tim, were shown to Scrooge by the ghost of the Christmas future, to show what might come to pass. His own loneliness was also pointed out to him.

As in Dickens' beautiful story, the Scrooge of the play became a jolly old man, and planned a wonderful Christmas, filled with the spirit of "God bless us everyone."

On Christmas Eve, by an ingenious invention of Mr. Beck, the great mob that thronged the upper compound was controlled, and only the thousand men and boys who possessed tickets for

the Boys' School entertainment were admitted.

The guests hurried through arches that were covered with greens and paper roses, and under garlands of paper roses, to the benches before the out-of-doors platform, where the play took place.

For two or more hours the students delighted their large audience. The Prodigal Son was produced first, but was followed by at least two other short plays, and then an exceedingly clever interpretation of "The Merchant of Venice."

Shakespeare might not have recognized his work at first, in this Chinese setting, for the boys used a license in their translation that was worthy of a motion-picture play writer. I am sure, however, that his face would have beamed over the clever production of it.

Yang Dzung Man, as Shylock, and She Gi Lien, as his servant, produced peals of almost hysterical laughter in the scenes which showed the former's mercenary character.

Djang An Ping, as Portia, was a very modern Ti Ti, with an independence of manner, and a decided interest in the news of the day. The part of her devoted waiting maid, Nerissa, was taken by Peng Szi Mo, whose clever make-up and humorous acting kept the audience laughing much of the time.

Hsiung Li Nan, as Antonio, the merchant, and Swen Gwoh Fuh, as Bassanio, his friend, wore the manners as well as the clothing of Americans, and we were amazed with what equal ease both were apparently adopted. Shen Chwen, the Duke of Venice, came heralded by fire-crackers and shouting, in Oriental style. The whole performance was staged without the assistance of an American teacher, under the direction of Mr. Peng Tsang Ming—the latter a former pupil, later a graduate of Huping College, and now one of our teachers.

On Christmas day there was the unusual happy rush, from the glad cries of missionaries' children over bulging stockings and sparkling trees before dawn to the end of the Boys' School entertainment for women and girls, in the evening.

A few guests called on the missionaries before church services.

Singing by students, girls and boys, formed a large part of the Christmas service. The church had been decorated in semi-Chinese style, with green garlands, red lanterns and gilt stars, to give a pretty setting.

After church services the real rush began in the homes of missionaries, when church members, students, evangelists, nurses, etc., came to say "Merry Christmas," and to carry away with them smiles and small packages of Chinese candy. Some greeted us with the ordinary, but very fitting to the occasion, "Ping an," which means "Peace."

On Christmas afternoon, there was another entertainment in the large Street Chapel. It was a play again, a dramatization of a beautiful little story. In the story a poor, old man has a great desire to see Christ, and a belief that he will see Him. Patiently he waits, but keeps helping other poorer people. Finally in a dream, he sees the face of Christ in all whom he has helped.

In the dramatization there was a *popo* (an old woman) instead of an old man. The parts were all taken by very little children, and the audience was composed largely of people who can be reached only through the Street Chapels.

On Wednesday afternoon the Sunday School children of our lower Street Chapel held their entertainment. Very small children played "Christmas in the Li Home." It was a short play suitable for little children, but had in it a lesson of Christian love and kindness which was suitable for grown-ups as well.

On Thursday afternoon a simple Christmas program by the children of missionaries, was given in connection with the weekly prayer meeting, under the supervision of Mrs. Bysted.

Most of the missionaries looked tired indeed, when Christmas festivities were ended, but there seemed to be a general feeling of satisfaction everywhere.

Think of it—though our congregation of Christians seems small, yet thousands of people this year helped to celebrate Christ's birthday.

We look forward to the day when thousands of Shenchow people will help to worship Him.

Shenchowfu, Hunan, China.

## TOGETHER AT EAGLESMERE

**A**MID the peace and beauty which abound only on the mountain tops students from Pennsylvania, Delaware, Maryland and West Virginia gathered for ten glorious days to give and to receive new ideas, new hopes and new aspirations. These students were representatives of universities, smaller colleges and normal schools. The aim of this Y. W. C. A. conference was "*To live unreservedly Jesus' law of love in every relationship, and so to know God.*"

For the sake of convenience, the activities may be divided into three phases—formal meetings, informal gatherings and recreation.

The meetings which may be called formal were held morning and evening, following a devotional period of fifteen or twenty minutes. At such times there were addresses or talks, either by the conference leaders or by speakers engaged for the purpose. Among these most splendid and thought-stimulating addresses was a series of four on the general subject of "Christian Fundamentals." All of these were delivered by Professor Alexander C. Purdy, Ph.D., of the Hartford Theological Seminary, Hartford, Conn. Another of the speakers was Mr. E. C. Carter, of New York City, who gave two lectures on "International Relations." Mr. Harrison, of Boston University, was so enthusiastic over his subject of "Peace" that he succeeded in arousing the interest of many students who up to that time had been entirely indifferent to this great question.

An unusually interesting address was given by Miss Ethel Caution, who is colored. She is from Talladega University, Talladega, Alabama. The subject of her address was "Racial Co-operation."

One of the most outstanding of these meetings was given over to short talks by foreign students and by women who are working among such students. The subjects of these talks were: "The Indians," "The Negroes," "The Germans," "The Filipinos" and "The Student Friendship Fund."

Very closely related to these formal meetings were the informal gatherings, which took various forms. There were

organized discussion groups, each under a very able leader. These groups took up five of the great questions which are considered most important for students.

Peace, Campus Citizenship, The Student and the Church, Racial Co-operation and International Relations were the topics under discussion. Such material as this furnished what was needed for a lively interchanging of ideas. The findings committees for these discussions were composed each of one representative from each group. The committees formulated statements from the findings. These statements were presented to the open forums. Here they were discussed by the entire conference, and finally were adopted, either as originally stated or with modifications.

And still more informal were the sings around the fire in the beautiful lobby of Forest Inn. Here the girls would meet together and sing songs, both old and new. And here it might be well to speak of the song contest, which was held Tuesday evening, June 24. Nine colleges entered in an effort to win the silver cup. For three successive years Hood College has held second place, but this year she was even more fortunate, and is now the happy possessor of the coveted cup. West Virginia University and Penn State were tied for second place. It was an evening never to be forgotten by the delegates of Hood.

And now comes the third and last phase, which is by no means a small part of any conference, namely, recreation. At the first meeting of the session, one of the leaders, in her informal talk on "What a Conference Should Mean," said that recreation was as great a part of any conference as is any other phase. And indeed it was. There is the large and beautiful lake, where swimming and rowing can be enjoyed; there are the innumerable woodland paths for hikes and picnics, and there were all sorts of outdoor parties for the purpose of becoming acquainted, planned by the efficient and most capable recreations committee.

Ten days, from June 17 to 27—ten days of joy and happiness—and this glorious conference was at an end. The untold value of such a gathering shall

be seen in what portion of her experience each student carries back to her own campus, in how it is put into practice, and in the love and praise of Eaglesmere which that student shall instill into the hearts of future delegates who may attend that conference in years to come.

ALICE ROHRBACK,  
Class of '25, Hood College.

#### A MESSAGE

WHERE it's noise and confusion by  
the railroad way—

Gay with flowers, was a sand bank  
down there.

Surprised—I looked again—and they all  
seemed to say:

Don't you remember—nor even care?

Then I thought, and in a flash, I remem-  
bered a friend,

She lived right there, 'till the railroad  
came.

The family has gone, yet the flowers all  
send

Their message of cheer, from the bank  
just the same.

Too many see sand banks, the flowers  
forgetting,

It's the way we see things that helps  
us along.

Life is a poem—but it's all in the telling—

This message is flowers, the sand  
bank's all gone.

—ELIZABETH W. FRY.

Rev. Jacob G. Rupp writes from London: "Our trip has been most delightful so far. It will serve us better than any post-graduate course could give us at home. We are going steadily in the spirit of study and observation to help us in our future work in the service of our dear old mother Church. Everything appears very prosperous in England and Belgium. The country is at its best. The farmers are making hay everywhere and are beginning to harvest. Belgium looks like one big beautiful garden, perfectly level and with the quaint windmills and the beautiful little homes of brick and tile roofing freshly white-washed, causes a delightful appearance."

# The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,  
311 MARKET ST., BANGOR, PA.

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## THE CABINET OF THE WOMAN'S MISSIONARY SOCIETY CONVENES AT CEDAR CREST

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JUNE days at Cedar Crest gave an almost holiday setting for the annual meeting of the Cabinet of the Woman's Missionary Society of General Synod, which was in session from the 9th to the 14th of the month. The acres of green which surround the college isolate it from the busy city which reaches almost to its entrance. The hospitality of President and Mrs. Curtis and the surprises planned for the pleasure of the visitors by Mrs. Anewalt, who assisted in our entertainment, made the occasion seem like a house party. The surroundings gave opportunity for fellowship with friends who meet but once a year.

Mrs. Krammes presided at all the sessions.

The attendance was good, but there were absent those whom we were accustomed to see at the Cabinet meetings, and the only unwelcome note was the resignations which had to be accepted. This was the only unpleasant duty which presented itself during the week.

Mrs. C. A. Krout, for fifteen years the able chairman of the Printing Committee, resigned on account of impaired health. Other resignations came from Mrs. J. Edward Omwake, General Secretary of Girls' Missionary Guilds; Miss Alma Iske, Field Secretary of Girls' Missionary Guilds and Mission Bands, and Miss Ruth Nott, Secretary of the Central West.

Mrs. Henry S. Gekeler, of Cleveland, was elected Chairman of Printing, and Miss Martha Muehlmeier, of Monticello, Wisconsin, Secretary of the Central West. A combination was made in the work of the Secretaries of Girls' Missionary Guilds and Mrs. Annetta H. Winter, of Prospect, Ohio, was elected General Secretary of Girls' Missionary Guilds and Field Secretary of Girls' Missionary Guilds and Mission Bands.

The reports of officers and departmental secretaries gave much valuable information. A few gleanings at this time should give zest for the printed minutes.

### *Items from the Budget Committee*

Membership of the W. M. S. upon which the budget is based, 22,945.

Membership of the G. M. G. upon which the budget is based, 4,017.

Membership of the Mission Band upon which the budget is based, 8,267.

Budget for the Woman's Missionary Society . . . . . \$41,301

Budget for the Girls' Missionary Guild . . . . . 4,820

Budget for the Mission Band. . . . . 1,600

The budget leaflet will soon be ready for distribution, when everyone should become familiar with the objects for which missionary funds are used. It will be interesting to compare the designated amounts for the various objects with the treasurer's report in the June OUTLOOK OF MISSIONS.

Our special interest from now until November will focus in the Thank-Offering. Two NEW Thank-Offering objects challenge our sympathies—both lie in the field of life preparation!—the girls' dormitory for Catawba College and the girls' recitation hall at Sendai, Japan. There are other objects to be completed—every one needed to assist in promoting Christian life and service. An abridged report of the Thank-Offering Secretary will be found on another page.

The Secretary of Life and In Memoriam Members reported a total enrollment to date of 566 Life Members and 358 Members in Memoriam.

According to the report of the Stewardship Secretary, 763 tithers are enrolled; 471 of these are in Ohio.

While many hours were given to the discussion of the business which required attention, special emphasis was given to the devotional service at the beginning of each session. Mrs. Abram Simmons, of Bluffton, Indiana, led the devotions. The spirit and helpfulness of these quiet periods remain with us yet, and in the hope that others may feel their leading we give some of the themes: "The Need of Realizing Our Dependence on God," "The Necessity of Waiting on God," "The Necessity for Prayer," "The Supreme Illustration of the Necessity for Prayer as Found in the Life of Our Saviour," "Prayer the Deciding Factor in a Spirit Conflict," "Hindrances to Effective Prayer," "Conditions Which Must Exist if Prayer is to Be Effective," "The Confidence with Which We Can Pray," "Intercessory Prayer a Duty as Well as a Privilege."

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#### ORGANIZATION NOTES

During the spring the following items were reported by Miss Kerschner. We regret that we had to postpone publishing the facts of these interesting organizations until this late day. Trinity, Buffalo, N. Y., Mrs. William C. Baldauf, President, 8 charter members, Mrs. W. F. Engelman, organizer; Willow Street, Pa., 20 members, Mrs. Edna L. Breckbill, President, Miss Minnie Bausman, organizer; Fern Rock, Pa., 14 charter members, Mrs. Edward Shenville, President, Mrs. J. S. Wise, organizer; Hungarian Reformed Church, Clinton St., Buffalo, N. Y., Mrs. F. W. Engelman, President of West New York Classis and two Classical Secretaries assisted in the organization. Reorganized — Spring Mills, Pa., Rev. Dallas R. Keener, pastor and organizer, 7 members, Mrs. J. G. Lee, President.

Letters of greeting were sent by Miss Kerschner to the President of each of these new societies.

\* \* \*

A comparatively large number of women from the western part of Pennsylvania and from Ohio are planning to attend the missionary schools at Chautauqua.

#### THE MONTHLY QUIZ

- 1.—How many Reformed U. S. women attended the Vassar Institute?
- 2.—What Ursinus graduate had a year of good experience in the Japanese Mission, San Francisco?
- 3.—Name a college girl with a great handicap, who won a prize at Eaglesmere.
- 4.—We have messages from a second generation Christian girl and from a third generation Christian girl—what races do they represent? Tell a few things about each one.
- 5.—Why have you not read any Chinese fairy stories?
- 6.—What college won first prize in the original song contest?
- 7.—What changes have taken place in the W. M. S. G. S. Cabinet?
- 8.—What names from your classis were added to the list of Life Members or Members in Memoriam?
- 9.—On what subject has Mrs. Evmeyer been invited to speak in a conference of Religious Workers?
- 10.—Where do you get "Her Name in Print?" What does it cost? Why do you not read it?

#### Cable to Mme. Kaji Yajima, Tokyo, Japan

The Institute for a Christian Basis of World Relations, meeting at Vassar College, composed of representatives of leading women's organizations of America, wishes to convey to the women of Japan their deep regret over the strained relationships recently incurred between two peoples with historic ties of friendship.

The members pledge their united efforts to promote a better understanding and to secure such relationships as shall transcend the mere problems of economic and racial discrimination so as to exemplify the principles of justice and human brotherhood as taught by Jesus Christ.



## NOTE AND COMMENT

Miss Florence E. Quinlan, Executive Secretary of the Council of Women for Home Missions, is journeying in Alaska with the view of observing the present strength of Christian influence and missionary resources. Miss Quinlan has promised an article for the *OUTLOOK OF MISSIONS*.

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The well-known novelist and war correspondent, Will S. Irwin, was one of the men who scored highest in the interesting discussions on world relations at the Vassar Institute. He will write the story of the Institute for the *Ladies' Home Journal*.

\* \* \*

Mrs. G. D. Von Gruening, of Altadena, California, with her daughter, Ruth, is visiting her relatives in Wisconsin.

sin and Ohio. Mrs. Von Gruening is the wife of the pastor of the First Reformed Church, Los Angeles.

\* \* \*

Mrs. J. Mori, of San Francisco, with her daughter, Mitsu, is visiting relatives in Japan.

\* \* \*

A fitted suitcase was the remembrance gift presented to Miss Alma Iske by the members of the Cabinet of the W. M. S. G. S. at the meeting at Cedar Crest College.

\* \* \*

The members of the Cabinet took a few hours off from their business meeting at Cedar Crest to enjoy the fellowship of the family and visitors at the Old Folks' Home, Allentown, on Anniversary Day.

## FIRST RETURNS OF EARLY MISSIONARY CONFERENCES

**Y**EAR by year the missionary conferences are becoming more like schools and less like vacations. The early news items show an earnestness of purpose on the part of the delegates who attended them.

\* \* \*

Mrs. Edward F. Evemeyer and Mrs. G. Von Gruening attended the sessions of the Southern California Summer School of Missions, June 2-6, at Los Angeles. Among the speakers, equally well known in the East and West, were Mrs. Hallie L. Hill and Mrs. Lena Leonard Fisher.

\* \* \*

The unusual privileges of the Institute for a Christian Basis of World Relations, Vassar College, were enjoyed by the following members of the Cabinet of the W. M. S. G. S.: Mrs. B. B. Krammes, Mrs. Joseph Levy, Miss Helen Bareis, Mrs. J. W. Fillman, Mrs. C. C. Bost, Mrs. R. W. Herbster, Mrs. Abram Simmons, Mrs. H. J. Christman, Mrs. Edwin W. Lentz. Miss Alice Byrne, of Lancaster, Dean of Western College, Oxford, Ohio, completed the Reformed U. S. delegation.

\* \* \*

Miss J. Marion Jones, Student Secretary, sends the following briefs from the Y. W. C. A. Conference at Eaglesmere:

"Seventeen Reformed girls were in attendance, representing six colleges, one university and two normal schools.

"Hood College won first prize in the original song contest. Both music and words were written by Alice Rohrback." Although Miss Rohrback is blind she is active in all the best things of college life. We are indebted to her for the full account of the Eaglesmere Conference, which appears on page 369.

\* \* \*

In the Eaglesmere special program events the following Reformed girls took leadership: Edna Sheely, Hood, led the devotional service at the Student Volunteer meeting; Harriet Smith, Ursinus; Yvanna Green, Lebanon Valley; Edna Sheely, Hood, and Marion Carle, Lebanon Valley, took part in the program of the denominational meeting; Mary Schaffer, Hood, directed the recreation on several afternoons.

\* \* \*

In connection with our interest in the Eaglesmere Conference, we want to remember that the National Y. W. C. A.

called thirty-seven Conferences for July and August, through which they expect to reach about 10,500 young women and girls. Among the conferences called in August will be the one at Lake Geneva, Wis. The Reformed students from the Ohio colleges will attend this Conference.

\* \* \*

The big red, orange and black banner on the Wilson College campus was the magnet for the forty-three women from the various missionary societies in Eastern Pennsylvania who attended the Summer School of Missions. Mrs. Ono, of Sendai, Japan, instructor in the Domestic Science Department of our Sendai Girls' College, and at present a student at Hood College, was the special guest of the W. M. S. G. S.

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Mrs. Edward F. Evemeyer has been invited to take a leading part in a Conference of Religious Work under the auspices of the Southern Federation of Japanese Churches—twenty-seven in number. She has been invited as a specialist to speak on the subject: "The American-Born Japanese Girl."

### A GIFT BOOK! A GIFT BOOK!

The catalogues of the large city libraries were carefully combed. Not a trace of a Chinese fairy story was found. These stories were wanted to get a background for some of the children's work under preparation for the mission study this winter. Of course, this combing was being done by the few women who were preparing for the children's work. Then a strange thing happened:

In a package of mail from China came five of the most charming fairy stories and with each one were original drawings to illustrate the story; story and illustrations from the pen of Olive M. Bucher, of Shenchow, China. These will be published in an attractive book, price 75 cents. This is but one of many extraordinary contributions which have come from our missionaries in Japan and China to enrich the mission study of the respective countries.



This is Miss Ruth Muskrat, the Cherokee Indian girl from the Spavinaw Hills in Oklahoma, who on December 13th presented President Coolidge with a copy of "The Red Man in the United States," an intimate study of the present-day Indian, gotten out under the auspices of the Institute of Social and Religious Research. Miss Muskrat, who is a Junior at Mount Holyoke College, in this presentation acted as the representative of the Indian students of the United States.

"Our old life has gone," Ruth Muskrat said in her appeal to The Great White Father. "A new trail must be found, for the old is not good to travel farther. We must have schools. We must have help and encouragement from our white brothers."

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### FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

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## A MESSAGE FROM AN INDIAN GIRL

Helen Stacy is the daughter of one of the first converts among the Winnebago Indians of Wisconsin. Her father, John Stacy, was the interpreter for Rev. Stucki until some years ago when he moved from the Indian settlement near the mission at Black River Falls to a farm at Greenwood.—Ed.

ALTHOUGH I am only an Indian girl going to the Neillsville, Wisconsin, High School, I will try to do my best in writing something of my plans and what I have been doing. I know it won't be very much, but I hope it will be of interest to my Christian friends.

Lincoln once said: "I will study and prepare myself and some day my chance will come." This is what I am doing now because I do not know yet what I shall choose for my life work. I am taking the Teacher's Training Course. I hope some day to make use of what I am learning because I want to be what the Lord wants me to be. I think all the young people of the Reformed Church and young people all over the world should talk with the Lord about their life's work.

Like all school pupils, I am looking forward to vacation, although I do like school. I do not know what I am going to do this summer. I may work out to earn something for my school needs or I may help my mother and father with the farm work at home. It would be helping my parents who have done a great many good things for me.

I always look forward to my school work after vacation. One thing I like about school is that here at the Indian Mission School I have a very nice place to stay. The mission is a mile out of town on the banks of the Black River. The eighty children who attend school here have many good times—skating and sledding in winter, picking flowers and taking walks through the woods during the spring and summer months. Another reason why I like it here is because we have devotions every evening and the Sunday School and other religious instruction. The Reformed Church at Neillsville has organized a young people's society, which is very helpful and interesting to all of us. The big boys and girls of the Indian School also belong to

it. We meet every Sunday evening. Mr. Stucki, the Superintendent of our Indian School, was elected President. Everyone calls him "Mr. Ben." He still belongs to the young people. We love his nice talks every evening. As a little boy he grew up among the Indians. He can speak and understand our Indian language, which makes it very nice for us all. The teachers and other workers also are helping us a great deal in leading us in the way of Jesus.

We are all interested in our homes, so I will tell you a little about my own home. My folks live on our farm at Greenwood, Wisconsin, which is about twenty miles from here. My mother and father and we children are all Christians. I have three brothers. They are Joseph, John and Alvin. Alvin is attending school at the Mission House. He graduated from the Greenwood High School. My brothers are all older than I am. My three sisters, Emma, Tilly and Esther, are younger than myself. It seems nice when we all can be home together.

These few words which I have written are very weak I know, but I have tried my best and hope they will be of some interest to our Christian friends. I always enjoy reading articles which others have written and hope always to get the chance of reading the *OUTLOOK OF MISSIONS*. May I close with the wish that God may let his blessing rest upon all of us and upon those who have not yet seen the Light.

HELEN STACY.

Neillsville, Wisconsin.

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*Law vs. Lawlessness*, edited by Fred B. Smith, is a volume of addresses delivered at the Washington Citizenship Conference last October. It is "an invaluable Manual for carrying on a campaign for law enforcement and patriotic citizenship." Published by Revell Company, \$1.00 net.

## WHERE ORIENTAL PROBLEMS PRESS

*A Volunteer Worker in the Japanese Mission*

ALMOST a year ago Miss Josephine Xander, of Philadelphia, with her mother and sister, went to California. During the year Miss Xander taught in the public school at Vallejo. Immediately upon their arrival they visited the Japanese Mission in San Francisco. It happened that Mrs. Evemeyer was going to Southern California for a month and needed someone to take her Sunday School class and play the piano during her absence. Miss Josephine consented and continued to do that part of the work during the entire year, thus releasing Mrs. Evemeyer for some of the pressing work incident to the organization of the larger work on the Pacific Coast. Miss Xander is returning East about the middle of August.

Mrs. Evemeyer says: "Superintendent Evemeyer and I wish to express our appreciation of her faithful service in our San Francisco Mission and wish her Godspeed in the life before her. Miss Xander's example is a challenge to

others coming to Los Angeles and San Francisco. If you are Reformed, do not forget to hunt up the Missions—and if you are going to stay maybe there is a bit of service you can render. It is good for the Mission, and maybe best of all, it will mean much to you as it did to our dear friend, Miss Josephine Xander."

Miss Xander is a graduate from Ursinus College, Class of '22.

*Miss Sato Receives Honorable Mention*

In an oratorical contest held in San Francisco during the early summer, Miss Stella Sato, President of the Girls' Missionary Guild of the Japanese Mission, received honorable mention. We had the pleasure of reading the splendidly prepared oration and wish it might be possible to publish it especially for the Guild members. Her subject was "Japanese Citizenship in America." On account of the length of the oration we quote only the final paragraph:

"We of the present generation have a great responsibility to bear, for in our



MISS JOSEPHINE ZANDER



MISS STELLA SATO



W. M. S. OF THE FIRST REFORMED (JAPANESE) CHURCH OF SAN FRANCISCO, CAL.

hands rest the destiny and hope of our people in America. We are the connecting link between the Orient and the Occident. To satisfy the requirements of America, the American-born must be earnest students of the heart and mind of the Occident. For Americanization does not merely imply American food, American clothes, American customs, but consists of thought forms, American standards of living, American methods of working. In consideration of the situation confronting us, let us do our utmost for the Christianization and Americanization of our people in America.

God help us to promote peace and harmony between these two nations, and thus, by so doing, realize Kipling's version:

“There is neither East nor West,  
Border nor breed nor birth,  
When the strong men come face to  
face,  
Though they come from the ends of  
the earth.”

Behind Miss Sato are two generations of Christians. She was brought to America when a child. Suppose we had

had no Christian mission for the Japanese who came to San Francisco! Miss Sato contemplates attending an Eastern college to complete her training.

\* \* \*

Our readers are familiar with the name of Miss Shaley, formerly the Christian worker in the Japanese Mission at Los Angeles. About a year ago Miss Shaley resigned her position to enter Occidental College, Los Angeles. We are gratified to learn that although she severed her official position with the Mission, she continues to teach in the Sunday School and helps wherever possible.

\* \* \*

The address of Miss Alma Iske from June 23rd until the middle of August is Apartment 8, 410 South New Jersey St., Indianapolis, Ind. Miss Iske sails from San Francisco for China August 28th on the S. S. Taiyo Maru.

A new Girls' Missionary Guild has been organized at Cleveland, Ohio, Eighth Reformed Church, by Mrs. Henry Gekeer. The president is Mrs. Walter Pretzer.

## "SCUM O' THE EARTH"

By Robert Haven Schauffler

(To be used with September Program)  
Chapters I and II, Adventures in Brotherhood

## I

AT the gate of the West I stand,  
On the isle where the nations throng.  
We call them "scum o' the earth";  
Stay, are we doing you wrong,  
Young fellow from Socrates' land?  
You, like a Hermes so lissome and  
strong,  
Fresh from the master Praxiteles' hand?  
So you're of Spartan birth?  
Descended, perhaps, from one of the  
band—  
Deathless in story and song—  
Who combed their long hair at Ther-  
mopylæ's pass?  
Ah, I forgot the straits, alas!  
More tragic than theirs, more compas-  
sion-worth,  
That have doomed you to march in our  
"immigrant class,"  
Where you're nothing but "scum o' the  
earth."

## II

YOU Pole with the child on your knee,  
What dower bring you to the land  
of the free?  
Hark! does she croon  
That sad little tune  
That Chopin once found on his Polish  
lea  
And mounted in gold for you and for  
me?  
How a ragged young fiddler answers,  
In wild Czech melody,  
That Dvorak took whole from the  
dancers.  
And the heavy faces bloom  
In the wonderful Slavik way;  
The little, dull eyes, the brows a-gloom,  
Suddenly dawn like the day,  
While, watching these folks and their  
mystery,  
I forget that they're nothing worth;  
That Bohemians, Slovaks, Croatians,  
And men of all Slavik nations  
Are "Polacks"—and "scum o' the earth."

## III

GENOESE boy of the level brow,  
Lad of the lustrous, dreamy eyes  
Astare at Manhattan's pinnacles now  
In the first, sweet shock of a hushed  
surprise;  
Within your far-rapt seer's eyes  
I catch the glow of the wild surmise  
That played on the Santa Maria's prow  
In that still gray dawn,  
Four centuries gone,  
When a world from the wave began to  
rise.  
Oh, it's hard to foretell what high em-  
prise  
Is the goal that gleams  
When Italy's dreams  
Spread wing and sweep into the skies.  
Cæsar dreamed him a world ruled well,  
Dante dreamed Heaven out of Hell;  
Angelo brought us there to dwell;  
And you, are you of a different birth?  
You are only a "Dago" and "scum o'  
the earth!"

## IV

STAY, are we doing you wrong  
Calling you "scum o' the earth,"  
Man of the sorrow-bowed head,  
Of the features tender yet strong,—  
Man of the eyes full of wisdom and  
mystery  
Mingled with patience and dread?  
Have not I know you in history,  
Sorrow-bowed head?  
Were you the poet-king, worth  
Treasures of Ophir unpriced?  
Were you the prophet, perchance, whose  
art  
Foretold how the rabble would mock  
That shepherd of spirits, erelong  
Who should carry the lambs on his heart  
And tenderly feed his flock?  
Man—lift that sorrow-bowed head.  
Lo! 'tis the face of the Christ!  
The vision dies at its birth.  
You're merely a butt for our mirth,  
You're a "Sheeny"—and therefore  
despised  
And rejected as "scum o' the earth."

## V

COUNTRYMEN, bend and invoke  
 Mercy for his blasphemers,  
 For that we spat on these marvelous folk,  
 Nations of darers and dreamers,  
 Scions of singers and seers,  
 Our peers, and more than our peers.  
 "Rabble and refuse," we name them  
 And "scum o' the earth," to shame  
 them.  
 Mercy for us of the few, young years,  
 Of the culture so callow and crude,  
 Of the hands so grasping and rude,  
 The lips so ready for sneers  
 At the sons of our ancient more-than-  
 peers.  
 Mercy for us who dare despise

Men in whose loins our Homer lies;  
 Mothers of men who shall bring to us  
 The glory of Titian, the grandeur of  
 Huss;  
 Children in whose frail arms shall rest  
 Prophets and singers and saints of the  
 west.  
 Newcomers all from the eastern seas,  
 Help us incarnate dreams like these.  
 Forget, and forgive, that we did you  
 wrong,  
 Help us to father a nation, strong  
 In the comradeship of an equal birth,  
 In the wealth of the richest bloods of  
 earth.

—From *Atlantic Monthly*, November,  
 1911.

## WINNEBAGO BOYS AND GIRLS AT SCHOOL

(To be used with the September Programs in the Mission Band)

## "Better Americans"

*The Tiny Little Tots.*—Shall I tell you about a little Indian girl who was very homesick? A few years ago I happened to be visiting the school shortly after the opening, and I believe the most interesting part of my visit was in the room of the tiny tots—the little boys and girls who were beginning to know a few English words. The little homesick girl was in that room. She had just reached the school and it was the first time she had ever been separated from her mother. Her home was a one-room frame house among the "Jack pines" on the sand hills many miles from the school. Comparing it to the fine big school home one might think she should have been happy. The trouble was that she wanted her mother and so she did exactly what other children do—she cried and cried—loud and long. She couldn't understand a word of what the teacher wanted to tell her. Finally the teacher sent for one of the older Indian girls who could talk to her and try to comfort her.

The teacher of these little boys and girls has told us about them in a letter—do you want to hear what she says?—"My work is with the kindergarten and first grade children—twenty-one all to-

gether. As a rule, they are as enthusiastic, interesting and clever as white children of the same age. Many of the children do really clever things and it may be interesting to hear about the things which I think show these characteristics. A short time ago one of the little girls came to the desk and asked: "Is Mr. Ben a King?" (Our superintendent is known to all of us as Mr. Ben. "A King!" I exclaimed, "but why?" "Oh, because he wears that long, funny night gown with that rope around," was the answer. After a moment's thought I saw the relation in her mind. The class had been having stories about kings and their royal attire, and I recalled that Mr. Ben occasionally wore his bathrobe over his suit when the office chanced to be uncomfortably cold.

During the Lenten season, the employees and older children gathered every evening in the devotion hall for the purpose of having a prayer meeting. Some of the tots in the kindergarten became interested, and during intermission period one afternoon one of the little live wires came to me with questions concerning our prayer meetings. After giving her a simple explanation, she said: "Let us have

prayer meetings, too. After school to-night, shall we?" For experience sake I gave the promise that she might lead in prayer meeting after school. She left the desk with more than a pleased look on her face.

When the hour for dismissal came I told the youngsters of "Beckie's" plan, and in reverence all of the children kneeled. A moment or two of silence prevailed—suddenly broken by "what shall I say?" I told the little girl she should just talk to Jesus, and this was the result: "My dear Jesus, I am praying to you and I say thank you for the pretty Easter eggs which you gave us to eat, and I thank you for the school room and my teacher and you must bless it. Good-bye, from Rebecca."

The greatest difficulty so far as teaching is concerned, is to teach the English language. We have found the object lesson to be the best means of giving the children English words. Many discouragements arise, but as the year draws to a close we find the children have learned to use a very large number of English words correctly. Through a recent test we found that most of the small children could use one hundred and four English words.

Many of the children show artistic promise. Every minute detail is given consideration in their sketchings, and it

is quite astonishing to note the results of their free-hand drawings.

With the Main Building situated near the banks of the Black River and the many allurements of spring, one is often compelled to prepare a "lecture" for some of the pupils who linger too long after the school bell has rung. It is amusing to see how they try to amend matters by awkwardly and shyly presenting the teacher with an enormous bouquet of dandelions or cowslips."

*Second, Third and Fourth Grade Indian Children.*—You will want to know what the teacher of these children has written in her letter to us. "This has been my first year at the Indian School and I have found it most interesting. I have thirty-two children in my room. We have two periods of Bible Study daily. The fourth grade recites alone, the second and third grades together. The children know many Bible stories and verses.

Before retiring in the evening, several of the boys in my room have been having prayer meetings. These little gatherings have been conducted by the boys themselves, and of their own accord. We have Sunday School here every Sunday. The teachers and governesses teach the various classes.

The second grade children are fond of dramatizing stories. Their favorite one



THEY HOPE  
FOR THE  
OPPORTUNITIES  
OF  
HIGHER  
EDUCATION



is "The Three Billy Goat Gruffs." Some of the children are quite shy and bashful, but by taking the parts of these different characters they overcome their timidity.

The last day of each month is set aside as letter-writing day. On this day all of the children write to their parents and most of them correspond with little white children.

The Indian children are very artistic and can draw almost anything. They even make attempts at drawing pictures of the employees and we have no difficulty in recognizing the portraits.

When it comes to singing they have ability equal to white children. They sing in church and on special occasions. They know many hymns and often sing while they are at work. At four o'clock school is dismissed. The older children usually have work assigned to them, while the younger ones run about at will. They are always willing to help sweep the school room. Shortly after Christmas one of the little boys asked if he might clean the erasers every night until the end of school."

*Fifth, Sixth and Eighth Grade Pupils.*—Another teacher writing another letter about the Indian boys and girls who are in the higher grades. I wonder how many Mission Band boys and girls have an Indian boy or girl correspondent? If you want to correspond with a boy or girl of your own age and will write to the teachers of the grade, I am certain they will see that arrangements will be made. I have twenty pupils in my room. This year we have no seventh grade pupils. Our first aim in this school is to bring the children to know and accept Jesus Christ as their Redeemer and Saviour. We have thirty-five minutes of Bible history daily. This does not include the time given to morning and evening devotions.

During this year sixteen children have been won for Christ, nine of whom were baptized and confirmed this spring. We can see a great change in the children as they become Christians.

In our regular school subjects we are trying to bring the work up to the stand-

ard of the State Graded School and follow the manual sent out by the State Superintendent so far as possible. In addition to this, we teach sewing to the girls and manual training to the boys. Much of the sewing consists in making articles which are needed here at the school, such as boys' blouses, girls' aprons and bloomers. We made some baby clothes which were sent to the Mission at Black River Falls to be distributed among the families. The boys are taught the use of tools, how to keep them in repair and to do accurate measuring. They do the general repair and carpentry work about the school.

We have seven pupils who expect to take the eighth grade examination. Last year three pupils graduated from here.

\* \* \*

These helpful letters were written by Miss Emma Trachel, Kindergarten and First Grade teacher; Miss Lillian Glenzer and Miss Cilla Kippenhan. Do you think these teachers are helping to make "Better Americans" of the Indian boys and girls who come to the Neillsville Mission School?

#### LIFE SERVICE IN THE G. M. G.

Among the beautiful gifts received during the Tenth Birthday Celebration of the Girls' Missionary Guild were Life Service Enrollment Cards, indicating that *FIVE* Guild girls have expressed their willingness to give their lives in some distinctive form of Christian Service if so led. They are as follows:

Matilda Cool, Tiffin, Ohio.  
Helen Adams, Tiffin, Ohio.  
Fannie M. Weaver, Harrisburg, Pa.  
Elma Reynolds, Quarryville, Pa.  
Viola Crimer, Quarryville, Pa.

All other G. M. G. girls, who have made this same gift of their lives, are urged to send their Life Service Enrollment Cards *IMMEDIATELY* to the Field Secretary of G. M. G., 8 Remmele Block, Tiffin, Ohio.

## Literature Chat

CARRIE M. KERSCHNER

THE Program Helps for the study of "Adventures in Brotherhood" (price 50c), which is the book to be used from September to January, inclusive, combine chapters I and II. The Chat will, therefore, follow the same suggestion.

Be sure to send to the Boards of Health suggested on page 50 of the text for their pamphlets on the health problem. Are you planning for a "Better Babies' Show?" *The Woman's Home Companion* will be glad to co-operate with you. Has your society or church adopted the motto found on page 65?

### Chapter III

The Woman's Missionary Society and the Girls' Guild could spend a profitable evening together discussing Chapter III. Secure the stereopticon lecture on Migrant Work from Miss Laura Parker, 156 Fifth Avenue, New York City, N. Y. Rental is \$2.00 per night and transportation one way. The home portion of the G. M. G. Thank-offering is this year given to the Migrant Work.

Has the foreigner in your community contributed anything to make you more comfortable? Emphasize lines 15 and 16 on page 87. Your program suggests the use of the story leaflet, "Max Was Homeless." This may be secured from either W. M. S. depository for 5c.

A service for the reception of new members has been prepared by Mrs. L. W. Stolte. It is entitled "We Bid You Welcome" and sells for 2c each. Every society using it should have five copies, and supply themselves with a sufficient number of the W. M. S. Shields, 2c each, so that each new member to be received may be given one.

Stewardship Packet, No. 2, with leaflets which emphasize various phases of Stewardship, is ready for distribution. All societies which used the Packet No. 1 provided during the past year should use the new packet for this coming season's

work. The price is 10c postpaid. Societies which are using the Stewardship program for the first time should be sure to ask for Packet No. 1, the price of which is also 10c postpaid. When ordering be sure to state whether you desire Packet No. 1 or No. 2.

"Her Name in Print" is the title of a story to be given in connection with the presentation of the department of Life Members and Members in Memoriam. Price 5c.

It is not too early to be thinking of your annual Thank-offering material and service. "Onward Ever" is the very best service our Thank-offering Secretary, Mrs. A. K. Zartman, has ever prepared. It includes a short dialogue for the Mission Band. The girls can assist in the presentation of the new play, name and price to be announced later. Price of the service is 5c each, 50c per dozen, \$2.00 per hundred. "Evelyn's Thank-offering," by Dorothy Greenawald, is a new play for children. Price 5c, six for 25c. If you have not yet used the story leaflets, "Every Grain of Corn Counts" and "Barriers Forgotten," do not fail to send for them. They are 5c each. Consult the catalogue for other plays, pageants and thank-offering material.

W. M. S. Packets for the study of Adventures in Brotherhood sell for 50c; G. M. G. Packets, 50c; Mission Band Packets, 50c. Separate outlines for Adventures in Brotherhood are 15c each, \$1.00 per dozen. Packets for W. M. S. with one outline 35c; with a dozen outlines 60c. Foreign packet, same price.

Packet of pictures of missionaries and building for hand work for Mission Bands and missionary organizations sell for 25c. Packets of cut-out patterns are also priced at 25c. These will supply a long-felt need and as many sets as you have children making notebooks should be ordered.

HAVE YOU SENT FOR YOUR STUDY BOOKS? Consult Chat in June OUTLOOK OF MISSIONS, 1505 Race Street, Philadelphia, Penna. All other synods order from W. M. S., 8 Remmele Block, Tiffin, Ohio.

## DEPARTMENT OF LIFE MEMBERS AND MEMBERS IN MEMORIAM

*Mrs. J. W. Fillman, Secretary*

The first year of the Triennium, 1923-1924, has come to a close and during that time the Department of Life Members and Members in Memoriam has not been idle.

The goal set for the Triennium is to add *at least five hundred new members* to the Department.

Change of General Secretary and a number of Synodical Secretaries took a little time to become familiar with the work of the Department, therefore, this year the increase has not been quite so large as we had hoped it would be.

The Department of Life Members and Members in Memoriam gives a wonderful opportunity to Missionary Societies, Girls' Missionary Guilds and individuals to show appreciation of faithful workers, friends and loved ones by bestowing upon such a membership in the Woman's Missionary Society of General Synod. Not only does the bestowal of a membership show appreciation but through the help of the fee paid is the work of Missions advanced. Let us be zealous in promoting the growth of this Department.

All Secretaries are urged to follow closely and promptly the directions for reporting memberships as printed in the leaflet, "Instructions for Secretaries." Failure on the part of some Secretaries to do so has prevented the General Secretary from issuing a number of Certificates of membership which should have been issued before April 30, 1924.

During the year Certificates have been issued as follows:

### LIFE MEMBERS

#### *Eastern Synod*

Mrs. I. H. Stauffer, Elizabethtown, Pa.  
 Mrs. Lucie F. Diffenbaugh, Elizabethtown, Pa.  
 Miss Mary Ella Shirk, Lebanon, Pa.  
 Mrs. Carrie Pugh Sayres, Lansdale, Pa.  
 Mrs. Charles K. Weaver, Easton, Pa.  
 Miss Clara K. Eaches, Spring City, Pa.  
 Miss Amy S. Eaches, Spring City, Pa.  
 Mrs. Mary Eaches Samson, Philadelphia, Pa.  
 Miss Mary A. E. Rau, Catasauqua, Pa.  
 Mrs. Harry Dunn, Reading, Pa.  
 Mrs. Wesley S. Mitman, Easton, Pa.  
 Mrs. Eli Reimer, Flicksville, Pa.

Miss Lou Coble, Elizabethtown, Pa.  
 Mrs. J. Walter Myers, Philadelphia, Pa.  
 Miss Catherine E. Walbert, Allentown, Pa.  
 Mrs. C. R. Wagner, Mahanoy City, Pa.  
 Mrs. James A. Maurer, Minersville, Pa.  
 Mrs. J. Rauch Stein, Philadelphia, Pa.  
 Mrs. Fred'k A. Churchill, Phillipsburg, N. J.  
 Mrs. E. E. Sensenig, Allentown, Pa.  
 Mrs. Sonora A. Cleckner, Harrisburg, Pa.  
 Mrs. Laura Myrtle Gruver, Easton, Pa.  
 Mrs. Harry W. Sharadin, Kutztown, Pa.  
 Mrs. Susan Slamp, Easton, Pa.  
 Mrs. Wm. H. Rudolph, Easton, Pa.  
 Mrs. Walter Kern, Nazareth, Pa.  
 Mrs. C. A. Huyette, Tremont, Pa.  
 Mrs. C. V. Smith, Mahanoy City, Pa.  
 Mrs. Lilly C. Clymer, Allentown, Pa.  
 Mrs. Kathryn Robb Dunn, Harrisburg, Pa.  
 Mrs. Eliza E. King, Lykens, Pa.  
 Mrs. W. H. Barrow, Ringtown, Pa.

#### *Ohio Synod*

Mrs. Isaac Werner, Canton, Ohio.  
 Mrs. George Bancroft Smith, Dayton, Ohio.  
 Mrs. Annetta Winters, Prospect, Ohio.  
 Mrs. N. E. Vitz, New Bremen, Ohio.  
 Mrs. Florence Schulte Colson, Dayton, Ohio.  
 Mrs. L. W. Stolte, Dayton, Ohio.  
 Mrs. Minnie Schulte Kring, Dayton, Ohio.  
 Miss Helen Otte, Sendai, Japan.  
 Mrs. Katherine Schulte, Dayton, Ohio.  
 Mrs. Emma Schulte Benner, Detroit, Mich.  
 Miss Lena Zurfluh, Toledo, Ohio.  
 Mrs. Cora E. McCarty, Canton, Ohio.  
 Miss Dora C. Reiter, Miamisburg, Ohio.  
 Mrs. R. C. Rauch, Dayton, Ohio.  
 Mrs. Fred. Narwold, Canton, Ohio.  
 Mrs. Albert A. Pretzer, Vermilion, Ohio.  
 Mrs. Dora E. Fredrick, Upper Sandusky, O.  
 Mrs. Cora King Stutz, Upper Sandusky, O.  
 Nettie M. Snook, Lima, Ohio.  
 Miss Mina Lucile Good, Bellevue, O. (G.M.G.)  
 Mrs. Dan. Heyman, Sr., Monroeville, Ohio.

#### *Pittsburgh Synod*

Mrs. C. R. Ferner, Mt. Pleasant, Pa.  
 Edna Baer Furst, Somerset, Pa.  
 Mrs. John C. Raezer, Latrobe, Pa.  
 Mrs. Mary Swank, Somerset, Pa.  
 Mrs. Rose K. Platt, Somerset, Pa.

#### *Potomac Synod*

Mrs. Amy Kump Dixon, Frederick, Md.  
 Mrs. Ada E. Lampe, Frederick, Md.  
 Mrs. Fannie Miller, Middletown, Md.  
 Mrs. J. H. Long, Red Lion, Pa. (G.M.G.)  
 Mrs. Louise A. Butturf, Newport, Pa.  
 Mrs. A. S. Weber, Baltimore, Md.  
 Mrs. U. O. H. Kerschner, Newport, Pa.  
 Mrs. A. P. Frantz, New Oxford, Pa.  
 Mrs. Geo. Sorber, York, Pa.  
 Mrs. Wm. Ruby, York, Pa.  
 Mrs. Wm. H. Hoffman, York, Pa.  
 Mrs. W. Rush Gillan, Chambersburg, Pa.  
 Mrs. G. T. Sanner, York, Pa.

Miss Lou Ellen Seibert, Martinsburg, W. Va.  
 Mrs. J. Thomas Leonard, Lexington, N. C.  
 Miss Mildred Suther, Concord, N. C.  
 (G.M.G.)

Mrs. Sarah E. Grimes, Thurmont, Md.

*Mid-West Synod*

Mrs. Margaret Zigg, Huntington, Ind.  
 Miss Esther Sellemeyer, Decatur, Ind.  
 (G.M.G.)

Mrs. Albert F. Kuhlman, Huntington, Ind.

MEMBERS IN MEMORIAM

*Eastern Synod*

Mrs. Elizabeth Ott Heil, Easton, Pa.  
 Mrs. Susan Kiefer Weaver, Easton, Pa.  
 Mrs. John W. Killinger, Lebanon, Pa.  
 Mrs. Elizabeth Wertz, Harrisburg, Pa.  
 Miss Edith M. Hartzel, Chalfont, Pa.  
 Mrs. Emma S. Hartzel Laubach, Easton, Pa.  
 Mrs. Messina J. Stein, Tamaqua, Pa.  
 Mrs. Sarah E. Weiss, Milton, Pa.  
 Mrs. Margaret Grater, Trappe, Pa.  
 Mrs. A. H. Smink, Shamokin, Pa. (G.M.G.)  
 Mrs. Elias S. Noll, Herndon, Pa.  
 Mrs. Galen Bingaman, Lykens, Pa.  
 Mrs. George Martz, Catawissa, Pa.

*German Synod of the East*

Mrs. Anna K. Karges, Rochester, New York.

*Ohio Synod*

Mrs. Elizabeth Moser, Kenton, Ohio.  
 Mrs. Catherine Meier, Cincinnati, Ohio.  
 Miss Jennie Wagner, Canton, Ohio.  
 Mrs. William Wagner, Canton, Ohio.  
 Mr. William Wagner, Canton, Ohio.  
 Mr. George Henry Schulte, Dayton, Ohio.  
 Rev. T. Edmund Winter, Yochow, China.  
 Mr. Wm. J. Frank, Akron, Ohio.  
 Mrs. Amanda Mays Lyons, Miamisburg, O.  
 Mrs. Addie Booth, Canton, Ohio.  
 Rev. Julius Gaenge, Madisonville, Ohio.  
 Mrs. Lillian Baum Summers, Lima, Ohio.  
 Mrs. Mary Louise Komminsk, New Bremen, Ohio.  
 Mrs. Emma Moser Steuber, Lima, Ohio.  
 Miss Edith M. Klinepeter, Fostoria, Ohio.  
 (G.M.G.)

*Pittsburgh Synod*

Edith Elizabeth Kurtz, East Liberty, Pa.  
 Mrs. Eliza S. Beachler, Greenville, Pa.  
 Rev. John A. Ditzler, Myersdale, Pa.  
 Mrs. Margaret J. Leader, Lancaster, Pa.  
 Sarah E. Capp, Pittsburgh, Pa.

*Potomac Synod*

Mrs. Alice Murrill Whitener, Corinth, N. C.  
 Mrs. Eliza Bollinger Schwartz, Littlestown, Pa.  
 Mrs. Elizabeth Rahn Bish, Littlestown, Pa.  
 Mrs. John Ankeney, Clear Spring, Md.  
 Mrs. Elizabeth Lawrence, Baltimore, Md.  
 Mrs. Anna Opfer Vogler, Baltimore, Md.  
 Mrs. J. L. Peeler, Faith, North Carolina.

*Mid-West Synod*

Miss Bertha Kern, Terre Haute, Ind.  
 (G.M.G.)  
 Mrs. Amanda Weis, Huntington, Ind.

TRANSFERRED TO ROLL OF IN  
 MEMORIAM

*Eastern Synod*

Mrs. Flora Cusack, Harrisburg, Pa.  
 Mrs. Melissa R. Dieffenderfer, Bethlehem, Pa.  
 Mrs. W. U. Faries, Sunbury, Pa.  
 Mrs. F. C. Ammerman, Shamokin, Pa.

*Mid-West Synod*

Mrs. Elizabeth Schmidt, Holton, Kansas.  
 Mrs. Adelheid Fletemeyer, LaFayette, Ind.  
 Mrs. Katherine Bernadine Welp, LaFayette, Ind.  
 Mrs. William K. Miller, Maquoketa, Iowa.

*Pittsburgh Synod*

Mrs. Margaret Brubaker, Rockwood, Pa.

*(Continued from Page 350)*

ords give the annual standing of the congregation in all its activities and how some give the merest outline of the work done; how some are kept in books prepared for the purpose and some in any sort of book that can be bought in the local store; some even in the kind of note book used by school children. The report of the committee was received with favor by Classis, but without doubt some of the Secretaries will be provoked when they receive through the Treasurer a frank criticism of their records.

The business of the English Classes in general was most encouraging. The salaries of many ministers were raised during the year, the apportionments were paid in full at the rate of \$2.75 per member and some congregations gave as much more for other benevolences. The congregations with very few exceptions promised to raise their Forward Movement pledges during the year; and more than the usual number of members were added to the congregations by Confirmation and through special evangelistic meetings. Not only was there talk about the Forward Movement but there was a Forward and Upward look in the parochial reports of the pastors.

The similarities and contrasts of these meetings give us assurance that mutual information and mutual acquaintance promise great things for the work of the Reformed Church during the year which lies before us.

## THE MISSIONARY GROUP AT THE VASSAR INSTITUTE

**E**IGHTY per cent. of the attendance in a registration of 175 were missionary women. Toward the close of the sessions it was felt that the findings of the Institute should be put into a form available for reference and a committee was named to gather the impressions of the week. We submit these valuable findings and defer what may be a free-hand drawing of impressions of the Institute until next month.

### *Findings of the Missionary Group Institute for a Christian Basis of World Relations, Vassar College, June 14-20, 1924.*

The Missionary Group in attendance at the Institute for a Christian Basis of World Relations, in registering convictions evoked by the Institute, desires to affirm:

I. Faith that our Lord's Prayer will be fulfilled and God's Kingdom be realized on this earth as His truth, His insight, His love flow increasingly through Christian folk, leading them to greater open mindedness and deeper yearning for beauty, and righteousness in human relations.

II. Belief in and desire for world co-operation and world disarmament in order that world peace may be attained.

III. Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.

IV. Belief in the essential oneness of humanity.

V. Belief that the Christian basis of justice, good-will and co-operation must be adopted by

all people in matters of race relations—since the individual contribution and participation of each race is essential to the world's civilization and best development.

VI. Belief and desire that the economic resources of the world should be considered in their bearing upon world co-operation and world peace.

VII. Belief that the distribution and use of opium and other narcotics, except for medicinal and scientific purposes, is destructive of moral principles and progress, and conviction that Christian peoples should co-operate fully with all agencies charged with their suppression.

VIII. Belief that the potency of the moving picture in this and other lands imposes a responsibility upon all Christian leaders and people to utilize resources of influence and helpfulness to forward the attempt of educators to improve the character of films produced and exported.

IX. Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.

X. Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through church life and church organizations, but also through civic and political responsibilities.

To this end Be It Resolved: that the Missionary Group in attendance at the Institute recommend that all missionary organizations bring to their constituencies and to the general public the convictions above expressed with a view to securing personal commitment to these principles and thus to achieve a more effective functioning of our national life in the larger problems of humanity.



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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

*For the Board of Foreign Missions.*  
I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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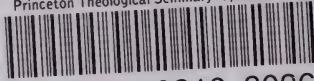
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